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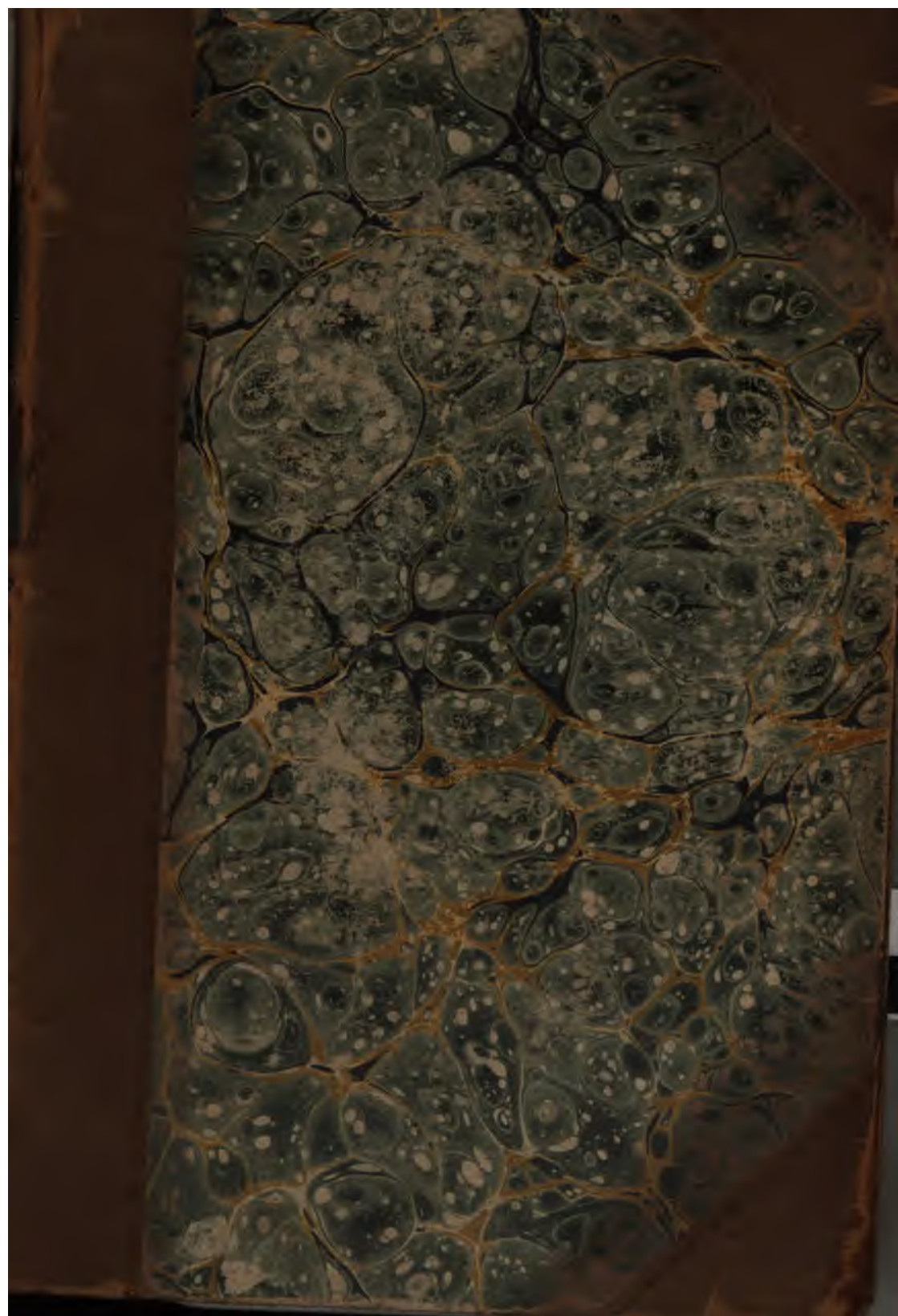
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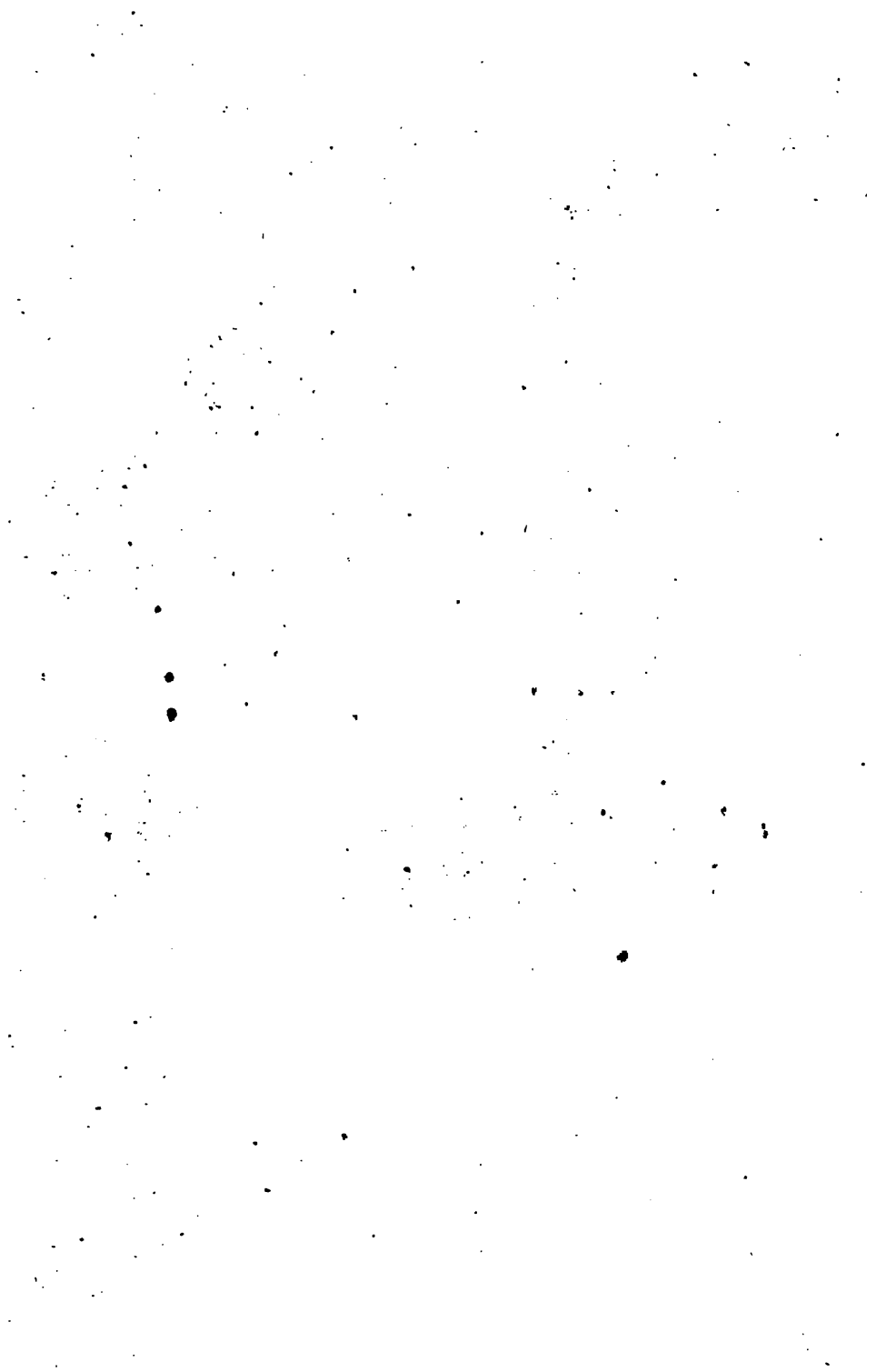
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ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΥΕΛΠΙΔΗΣ.

ΠΕΙΣΘΕΤΑΙΡΟΣ.

ΤΡΟΧΙΛΟΣ, ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ.

ΕΠΟΥ.

ΧΟΡΟΣ ΟΡΝΙΘΩΝ.

ΦΟΙΝΙΚΟΠΤΕΡΟΣ.

ΚΗΡΥΞ.

ΙΕΡΕΥΣ.

ΠΟΙΗΤΗΣ.

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ΜΕΤΩΝ ΓΕΩΜΕΤΡΗΣ.

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ΑΓΓΕΛΟΙ Β.

ΙΡΙΣ.

ΕΤΕΡΟΣ ΚΗΡΥΞ.

ΠΑΤΡΑΛΟΙΑΣ.

ΚΙΝΗΣΙΑΣ ΔΙΘΥΡΑΜΒΟΠΟΙΟΣ.

ΠΕΝΗΣ ΣΥΚΟΦΑΝΤΗΣ.

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ΗΡΑΚΛΗΣ.

ΟΙΚΕΤΗΣ ΠΕΙΣΘΕΤΑΙΡΟΥ.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΟΡΝΙΘΕΣ.

THE BIRDS

OF

ARISTOPHANES.

FROM THE TEXT OF DINDORF.

WITH

NOTES,

PARTLY ORIGINAL,
PARTLY TAKEN FROM THE SCHOLIA
AND VARIOUS COMMENTATORS.

BY

HENRY PARKER COOKESLEY, B.A.

TRIN. COLL. CAMB.

FOR THE USE OF SCHOOLS.

LONDON:

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ARGUMENT.

FOR the date of this Comedy see Clinton's *Fasti Hellenici*, p. 75, 2nd edit.

"*Aristoph.* Ὀρνιθεσ. Arg. Avium ii. ἐδιδάχθη ἐπὶ Χαβρίου ἄρχοντος εἰς ἄστυ διὰ Καλλιστράτου ὃς ἦν δεύτερος τοῖς Ὀρνισι· πρῶτος Ἀμειψίας Κωμαστοῖς· τρίτος Φρύνιχος Μονοτρόπῳ. Arg. Av. iii. ἐπὶ Χαβρίου τὸ δράμα καθήκεν εἰς ἄστυ διὰ Καλλίου (l. Καλλιστράτου.) [Elaphebolion, or March, B. C. 414.] Schol. Av. 998. καθεῖται δὲ καὶ ὁ Μονότροπος ἐπὶ τοῦ αὐτοῦ χωρίου."

The plot is simply this. Euelpides and Pisthetærus, two ancient Athenians, tired with the law, wrangling, and sycophancy of their countrymen, resolve upon quitting Attica. Having heard of the fame of Epops, sometime called Tereus (τὸν Τηρέα ἔποπα γενόμενον, Arg.) and now King of the Birds, they determine, under the direction of a raven and a jackdaw, to seek at him and his subject birds a city free from all care and strife. After some scrambling, their guides intimate to them that they are arrived at the residence of Epops. They knock, and Trochilus appears, under the influence of fright, as he takes them for fowlers. Epops, he informs them, is now asleep, v. 82 :

εὐδὲι καταφαγὼν μύρτα καὶ σέρφους τινάς.

After some time His Majesty awakes, and upon their urging their suit, makes them the offer of several cities. These they refuse, and Epops descants on the happiness of living among the Birds. Pisthetærus proposes a scheme to enhance it.

Upon this Epops summons the Nightingale to call the Birds to council. They take flight, and are about to tear the two old worthies to pieces, imagining that their king has betrayed them. Epops explains his relationship, dwells upon their praise, and thus saves their lives. Following the advice of Pisthetærus they build out the Gods, and name their new city Nephelococcygia, or "*Cuckoo-cloud-land*." Arrivals from Athens, "*with all their trumpery*," are not wanting. But as by this city in mid-air the Gods above are deprived of their accustomed offerings, at the suggestion of Prometheus, who in private informs Epops of their famished state, the latter considers it a good opportunity for recovering the former dominion of the Birds, particularly as the Triballian Gods, who dwell "*extra anni solisque vias*," are on the point of attacking that august synod. An embassy arrives, consisting of Hercules, Neptune, and a certain Triballian God. After some disputes, it is agreed that the Birds are to be reinstated in their ancient rights, and that Pisthetærus is to have Basilea in marriage. The Comedy concludes with the Epithalamion.

PREFACE.

HOWEVER I might be disposed to say something about the Aves of Aristophanes, I could not but feel that so much has been already said on the subject, and that the ground has been so totally preoccupied, as to leave room only for commentators of great learning and original thought; certainly none for the more humble labourers in the fields of antiquity,—*quales ego vel Cluvienus*.

The public has been anxiously expecting Mr. Hamilton's translation of Süvern's Theory of the Aves. It would be presumptuous in me to do more than refer to that work: I must content myself with observing that Süvern considers the Aves to be a political satire on the Sicilian expedition. He supposes Nephelococcygia to represent Syracuse; Epops, Lamachus; Pisthetærus, Alcibiades. Mr. Süvern's remarks reflect much light both on the plot and characters, their political bearing and latent realities.

The theory is ingenious, and elaborated with all the skill and industry of a profound German scholar. That Aristophanes's plays were "satires" in the highest sense of the term, cannot in reason be disputed. Horace himself, who is so proud to claim for the Romans the invention of satire, with a strange inconsistency admits that it was the ancient Greek Comedy, "*mutatis tantum pedibus numerisque*." In fact, the old Comedy was the liberal press of Athens: and considering it existed in a democracy, and was for a long time restrained by

no legislative interference, I am rather disposed to wonder at its purity and temper, than to reproach it for outrageous violence. I may be wrong: if I am so, it is a most unwilling error; but I am persuaded that if in our own times the press were not more restrained than it was in the age of Aristophanes, society would speedily be overthrown by its mean and brutal tyranny.

I am not going to institute a comparison between the several plays of Aristophanes; each has enough of peculiar merit. I think, however, I may venture to say that in no play is there greater humour than in the *Aves*; nor would it be easy to point out any composition of antiquity in which there was gayer or more genuine fancy. But I feel that one is apt to be led away with a subject that has occupied an unusual share of thought.

I have, at the suggestion of several gentlemen engaged in the instruction of youth, not placed the notes under the text, but at the end of the book; and have omitted the Greek Scholia. When the eye is drawn off to the notes in the first instance, and before the text has been examined of itself, difficulties are often fancied which do not exist, and the thread of ideas so interrupted as to break the interest.

I have availed myself of the remarks of Gray and Mr. Carey in compiling the notes, as well as of the other commentators on the *Aves*. As frequent reference is made to *Matthiæ*, it is proper to state that the edition which I have used is the last edition, published by the Rev. John Kenrick.

H. P. C.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΟΡΝΙΘΕΣ.

ΕΥΕΛΠΙΔΗΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ.

ΕΥ. ὈΡΘΗΝ κελεύεις, ἥ τὸ δένδρον φαίνεται;

ΠΕ. διαρράγεις· ἦδε δ' αὖ κρώζει πάλιν.

ΕΥ. τί ὦ πόνηρ' ἄνω κάτω πλανύττομεν;
ἀπολούμεθ', ἄλλως τὴν ὁδὸν προφορουμένω.

ΠΕ. τὸ δ' ἐμὲ κορώνη πειθόμενον τὸν ἄθλιον 5
ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια.

ΕΥ. τὸ δ' ἐμὲ κολοῖφ πειθόμενον τὸν δύσμορον
ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.

ΠΕ. ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' ἔτι.

ΕΥ. ἐντευθενὶ τὴν πατρίδ' ἂν ἐξεύροις σύ που; 10

ΠΕ. οὐδ' ἂν μὰ Δία γ' ἐντεῦθεν Ἐξηκεστίδης.

ΕΥ. οἴμοι.

ΠΕ. σὺ μὲν ὦ τᾶν τὴν ὁδὸν ταύτην ἴθι.

ΕΥ. ἥ δεινὰ νὼ δέδρακεν οὐ' κ τῶν ὀρνέων,
ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,
ὅς τώδ' ἔφασκε νῶν φράσειν τὸν Τηρέα, 15
τὸν ἔποφ', ὅς ὄρνις ἐγένετ' ἐκ τῶν ὀρνέων·
κάπέδοτο τὸν μὲν Θαῤῥελείδου τουτονί
κολοῖδὸν ὀβολοῦ· τηνδεδὶ τριωβόλου.

τὼ δ' οὐκ ἄρ' ἤστην οὐδὲν ἄλλο πλὴν δάκνειν.
καὶ νῦν τί κέχνηας; ἔσθ' ὅποι κατὰ τῶν πετρῶν 20
ἡμᾶς ἔτ' ἄξεις; οὐ γάρ ἐστ' ἐνταῦθά τις
ὁδός.

ΠΕ. οὐδὲ μὰ Δί' ἐνταῦθά γ' ἀτραπὸς οὐδαμοῦ.

ΕΥ. ἦν', ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι.

ΠΕ. οὐ ταῦτ' αὖ κρώζει μὰ Δία νῦν τε καὶ τότε.

ΕΥ. τί δὴ λέγει περὶ τῆς ὁδοῦ; 25

ΠΕ. τί δ' ἄλλο γ' ἢ
βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους;

ΕΥ. οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς δεομένους
ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους,
ἔπειτα μὴ ἔξευρεῖν δύνασθαι τὴν ὁδόν;
ἡμεῖς γάρ, ὦνδρες οἱ παρόντες ἐν λόγῳ, 30
νόσον νοσοῦμεν τὴν ἐναντίαν Σάκᾱ.

ὁ μὲν γὰρ ὦν οὐκ ἄστος εἰσβιάζεται·

ἡμεῖς δὲ φυλῇ καὶ γένει τιμώμενοι,
ἄστοι μετ' ἄστων, οὐ σοβοῦντος οὐδενὸς

ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν, 35

αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν

τὸ μὴ οὐ μεγάλην εἶναι φύσει κευδαίμονα,

καὶ πᾶσι κοινὴν ἐναποτίσαι χρήματα.

οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἢ δύο
ἐπὶ τῶν κραδῶν ᾄδουσιν· Ἀθηναῖοι δ' αἰὶ 40

ἐπὶ τῶν δικῶν ᾄδουσι πάντα τὸν βίον.

διὰ ταῦτα τόνδε τὸν βάδον βαδίζομεν·

κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας

πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,

ὅπου καθιδρυθέντε διαγενοίμεθ' ἄν. 45

ὁ δὲ στόλος νῶν ἐστι παρὰ τὸν Τηρέα,
τὸν ἔποπα, παρ' ἐκείνου πνθῆσθαι δεομένω,
εἷ που τοιαύτην εἶδε πόλιν ἧ' πέπτετο.

ΠΕ. οὔτος.

ΕΥ. τί ἔστιν ;

ΠΕ. ἡ κορώνη μοι πάλαι
ἄνω τι φράζει. 50

ΕΥ. χῶ κολοῖος οὔτοσὶ
ἄνω κέχηνεν ὥσπερ εἰ δεικνύς τί μοι,
κούκ ἔσθ' ὅπως οὐκ ἔστιν ἐνταῦθ' ὄρνεα.
εἰσόμεθα δ' αὐτίκ', ἂν ποιήσωμεν ψόφον.

ΠΕ. ἀλλ' οἶσθ' ὁ δρᾶσον ; τῷ σκέλει θένε τὴν πέτραν.

ΕΥ. σὺ δὲ τῇ κεφαλῇ γ', ἔν' ἧ διπλάσιος ὁ ψόφος. 55

ΠΕ. σὺ δ' οὖν λίθῳ κόψον λαβών.

ΕΥ. πάνυ γ', εἰ δοκεῖ.
παῖ, παῖ.

ΠΕ. τί λέγεις οὔτος ; τὸν ἔποπα παῖ καλεῖς ;
οὐκ ἀντὶ τοῦ παιδός γ' ἐχρῆν ἐποποῖ καλεῖν ;

ΕΥ. ἐποποί. ποιήσεις τοί με κόπτειν αὐθις αὖ ;
ἐποποί. 60

ΤΡΟΧΙΛΟΣ. ΕΥΕΛΠΙΔΗΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ.

ΤΡ. Τίνες οὔτοι ; τίς ὁ βοῶν τὸν δεσπότην ;

ΕΥ. Ἀπολλὸν ἀποτρόπαιε, τοῦ χασμήματος.

ΤΡ. οἶμοι τάλας, ὀρنيθοθήρα τουτωί.

ΕΥ. οὔτως τί δεινὸν οὐδὲ κάλλιον λέγειν ;

ΤΡ. ἀπολείσθον.

ΕΥ. ἀλλ' οὐκ ἐσμέν ἀνθρώπων.

ΤΡ. τί δαί;

ΕΥ. Ὑποδεδιδῶς ἔγωγε, Λιβυκὸν ὄρνεον. 65

ΤΡ. οὐδὲν λέγεις.

ΕΥ. καὶ μὴν ἐροῦ τὰ πρὸς ποδῶν.

ΤΡ. ὁδὶ δὲ δὴ τίς ἐστιν ὄρνις; οὐκ ἐρεῖς;

ΠΕ. Ἐπικεχοδῶς ἔγωγε Φασιανικός.

ΕΥ. ἀτὰρ σὺ τί θηρίον πότ' εἰ πρὸς τῶν θεῶν;

ΤΡ. ὄρνις ἔγωγε δοῦλος. 70

ΕΥ. ἡττήθης τινὸς

ἀλεκτρυόνος;

ΤΡ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης

ἔποψ' ἐγένετο, τότε γενέσθαι μ' εὔξατο

ὄρνιν, ἵν' ἀκόλουθον διάκονόν τ' ἔχη.

ΕΥ. δεῖται γὰρ ὄρνις καὶ διακόνου τινός; 74

ΤΡ. οὗτός γ' αἶτ', οἶμαι, πρότερον ἀνθρωπός ποτ' ὦν,

τοτὲ μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικός·

τρέχω 'π' ἀφύας ἐγὼ λαβὼν τὸ τρυβλίον.

ἔτνους δ' ἐπιθυμεί, δεῖ τορύνης καὶ χύτρας·

τρέχω 'πὶ τορύνην.

ΕΥ. τροχίλος ὄρνις οὐτοσί.

οἶσθ' οὖν ὃ δρᾶσον ὦ τροχίλε; τὸν δεσπότην 80

ἡμῖν κάλεσον.

ΤΡ. ἀλλ' ἀρτίως νῆ τὸν Δία

εὔδει καταφαγὼν μύρτα καὶ σέρφους τινάς.

ΕΥ. ὅμως ἐπέγειρον αὐτόν.

ΤΡ. οἶδα μὲν σαφῶς

- ὅτι ἀχθέσεται· σφῶν δ' αὐτὸν οὔνεκ' ἐπεγερω̃.
 ΠΕ. κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει. 85
 ΕΥ. οἴμοι κακοδαίμων, χῶ κολοιός μοῖχεται
 ὑπὸ τοῦ δέους.
 ΠΕ. ὦ δειλότατον σὺ θηρίον,
 δείσας ἀφῆκας τὸν κολοιόν;
 ΕΥ. εἶπέ μοι,
 σὺ δὲ τὴν κορώνην οὐκ ἀφῆκας καταπεσών;
 ΠΕ. μὰ Δί' οὐκ ἔγωγε. 90
 ΕΥ. ποῦ γάρ ἐστιν;
 ΠΕ. ἀπέπτετο.
 ΕΥ. οὐ τάρ' ἀφῆκας· ὦ γὰρ ὥς ἀνδρείος εἶ.

ΕΠΟΥ. ΕΥΕΛΠΙΔΗΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ. ΦΟΙΝΙ-
 ΚΟΠΤΕΡΟΣ. ΧΟΡΟΣ.

- ΕΠ. Ἄνοιγε τὴν ὕλην, ἵν' ἐξέλθω ποτέ.
 ΕΥ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ θηρίον;
 τίς ἢ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;
 ΕΠ. τίνες εἰσὶ μ' οἱ ζητοῦντες; 95
 ΕΥ. οἱ δώδεκα θεοὶ
 εἷξασιν ἐπιτρίψαί σε.
 ΕΠ. μῶν με σκώπτετον
 ὀρῶντε τὴν πτέρωσιν; ἦν γάρ, ὦ ξένοι,
 ἄνθρωπος.
 ΕΥ. οὐ σοῦ καταγελῶμεν.
 ΕΠ. ἀλλὰ τοῦ;
 ΠΕ. το ράμφος ἡμῖν σου γέλοιον φαίνεται.

- ΕΠ. τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται 100
 ἐν ταῖς τραγωδίαισιν ἐμὲ τὸν Τηρέα.
 ΕΥ. Τηρεὺς γὰρ εἰ σύ; πότερον ὄρνις ἢ ταῶς;
 ΕΠ. ὄρνις ἔγωγε.
 ΕΥ. κατὰ σοι ποῦ τὰ πτερά;
 ΕΠ. ἐξερρύηκε.
 ΕΥ. πότερον ὑπὸ νόσου τινός;
 ΕΠ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνεα 105
 πτερορρύνει τε καὶ θις ἕτερα φύομεν.
 ἀλλ' εἶπατόν μοι, σφὼ τίν' ἐστόν;
 ΕΥ. νώ; βροτώ.
 ΕΠ. ποδαπὸ τὸ γένος;
 ΕΥ. ὅθεν αἱ τριήρεις αἱ καλάι.
 ΕΠ. μὼν ἡλιαστά;
 ΕΥ. μὴ ἀλλὰ θατέρου τρόπου,
 ἀπηλιαστά. 110
 ΕΠ. σπείρεται γὰρ τοῦτ' ἐκεῖ
 τὸ σπέρμ';
 ΕΥ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.
 ΕΠ. πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἦλθετον;
 ΕΥ. σοὶ ξυγγενέσθαι βουλομένω.
 ΕΠ. τίνος πέρι;
 ΕΥ. ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος ὥσπερ νώ ποτε,
 κἀργύριον ὠφείλῃσας ὥσπερ νώ ποτε, 115
 κοῦκ ἀποδιδούς ἔχαιρες ὥσπερ νώ ποτε·
 εἶτ' αὖθις ὀρνίθων μεταλλάξας φύσιν,
 καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ,
 καὶ πάνθ' ὅσα περ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς·

ταῦτ' οὖν ἰκέται νῶ πρός σέ δεῦρ' ἀφίγμεθα,
εἴ τινα πόλιν φράσειας ἡμῖν εὖερον, 121
ὥσπερ σισύραν ἐγκατακλιθῆναι μαλθακὴν.

ΕΠ. ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν;

ΕΥ. μείζω μὲν οὐδὲν, προσφορωτέραν δὲ νῶν.

ΕΠ. ἀριστοκρατεῖσθαι δηλὸς εἰ ζητῶν. 125

ΕΥ. ἐγώ;

ἥκιστα· καὶ τὸν Σκελλίου βδελύττομαι.

ΕΠ. ποίαν τιν' οὖν ἥδιστ' ἂν οἰκοῖτ' ἂν πόλιν;

ΕΥ. ὅπου τὰ μέγιστα πράγματ' εἴη τοιαδί·
ἐπὶ τὴν θύραν μου πρῶ τις ἐλθὼν τῶν φίλων
λέγοι ταδί· πρὸς τοῦ Διὸς τοῦλυμπίου, 130
ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδιά
λουσάμενα πρῶ· μέλλω γὰρ ἐστῆν γάμους·
καὶ μηδαμῶς ἄλλως ποιήσεις· εἰ δὲ μή,
μή μοι τότε γ' ἔλθῃς, ὅταν ἐγὼ πράττω κακῶς.

ΕΠ. νῆ Δία ταλαιπώρων γε πραγμάτων ἐρᾷς. 135
ἀτὰρ ἔστι γ' ὅποιαν λέγετον εὐδαίμων πόλις
παρὰ τὴν ἐρυθρὰν θάλατταν.

ΕΥ. οἴμοι, μηδαμῶς

ἡμῖν παρὰ τὴν θάλατταν, ἵν' ἀνακύψεται
κλητῆρ' ἄγουσ' ἔωθεν ἡ Σαλαμινία.

Ἑλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι; 140

ΕΠ. τί οὐ τὸν Ἥλεϊον Λέπρεον οἰκίζετον
ἐλθόνθ';

ΕΥ. ὅτι νῆ τοὺς θεούς, ὃς οὐκ ἰδὼν
βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου.

ΕΠ. ἀλλ' εἰσὶν ἕτεροι τῆς Λοκρίδος Ὀπούντιοι,

ἵνα χρὴ κατοικεῖν. 145

ΕΥ. ἄλλ' ἔγωγ' Ὀπούντιος
οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσίου.
οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος;
σὺ γὰρ οἶσθ' ἀκριβῶς.

ΕΠ. οὐκ ἄχαρις ἐς τὴν τριβήν·
οὐ πρῶτα μὲν δεῖ ζῆν ἄνευ βαλαντίου.

ΕΥ. πολλήν γ' ἀφείλες τοῦ βίου κιβδηλίαν. 150

ΕΠ. νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα
καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια.

ΕΥ. ὑμεῖς μὲν ἄρα ζητε νυμφίων βίον.

ΠΕ. φεῦ φεῦ·
ἦ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει, 155
καὶ δύναμιν ἦ γένοιτ' ἂν, εἰ πείθοισθέ μοι.

ΕΠ. τί σοι πιθώμεσθ' ;

ΠΕ. ὃ τι πίθησθε; πρῶτα μὲν
μὴ περιπέτεσθε πανταχῇ κεχηνότες·
ὥς τοῦτ' ἄτιμον τοῦργον ἐστίν. αὐτίκα
ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἦν ἔρη, 160
τίς ὄρνις οὗτος; ὁ Τελέας ἐρεῖ ταδί·
ἄνθρωπος ἀστάθμητος, ὄρνις πετόμενος,
ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταύτῳ μένων.

ΕΠ. νῆ τὸν Διόνυσον, εὖ γε μωμᾷ ταυταγί.
τί ἂν οὖν ποιοῖμεν; 165

ΠΕ. οἰκίσατε μίαν πόλιν.

ΕΠ. ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν;

ΠΕ. ἄληθες ὧ σκαιότατον εἰρηκῶς ἔπος;
βλέψον κάτω.

- ΕΠ. καὶ δὴ βλέπω.
 ΠΕ. βλέπε νυν ἄνω.
 ΕΠ. βλέπω.
 ΠΕ. περίαγε τὸν τράχηλον.
 ΕΠ. νῆ Δία,
 ἀπολαύσομαί τι δ', εἰ διαστραφήσομαι. 170
 ΠΕ. εἰδές τι ;
 ΕΠ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.
 ΠΕ. οὐχ οὗτος οὖν δήπου 'στὶν ὀρνίθων πόλος ;
 ΕΠ. πόλος ; τίνα τρόπον ;
 ΠΕ. ὥσπερ εἴποι τις, τόπος.
 ὅτι δὲ πολεῖται τοῦτο καὶ διέρχεται
 ἅπαντα, διὰ τοῦτό γε καλεῖται νυν πόλος· 175
 ἣν δ' οἰκίσγητε τοῦτο καὶ φράξῃθ' ἅπαξ,
 ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.
 ὥστ' ἄρξῃτ' ἀνθρώπων μὲν ὥσπερ παρνόπων,
 τοὺς δ' αὖ θεοὺς ἀπολεῖτε λιμῶ Μηλίφ.
 ΕΠ. πῶς ; 180
 ΠΕ. ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς.
 εἴθ' ὥσπερ ἡμεῖς, ἣν ἰέναι βουλώμεθα
 Πυθῶδε, Βοιωτοὺς δίοδον αἰτούμεθα,
 οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς,
 ἣν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί, 184
 διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους
 τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε.
 ΕΠ. ἰοὺ ἰού·
 μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
 μὴ 'γὼ νόημα κομψότερον ἤκουσά πω·

τὸ δ' οὐκ ἄρ' ἦστην οὐδὲν ἄλλο πλὴν δάκνειν.
καὶ νῦν τί κέχνηας; ἔσθ' ὅποι κατὰ τῶν πετρῶν 20
ἡμᾶς ἔτ' ἄξεις; οὐ γάρ ἐστ' ἐνταῦθά τις
ὁδός.

ΠΕ. οὐδὲ μὰ Δί' ἐνταῦθά γ' ἀτραπὸς οὐδαμοῦ.

ΕΥ. ἦν', ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι.

ΠΕ. οὐ ταῦτά κρώζει μὰ Δία νῦν τε καὶ τότε.

ΕΥ. τί δὴ λέγει περὶ τῆς ὁδοῦ; 25

ΠΕ. τί δ' ἄλλο γ' ἢ

βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους;

ΕΥ. οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς δεομένους

ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους,

ἔπειτα μὴ ἔξυρεῖν δύνασθαι τὴν ὁδόν;

ἡμεῖς γάρ, ὦνδρες οἱ παρόντες ἐν λόγῳ, 30
νόσον νοσοῦμεν τὴν ἐναντίαν Σάκᾳ.

ὁ μὲν γὰρ ὦν οὐκ ἄστος εἰσβιάζεται

ἡμεῖς δὲ φυλῇ καὶ γένει τιμώμενοι,

ἄστοι μετ' ἄστων, οὐ σοβοῦντος οὐδενὸς

ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν, 35

αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν

τὸ μὴ οὐ μεγάλην εἶναι φύσει κευδαίμονα,

καὶ πᾶσι κοινὴν ἐναποτίσαι χρήματα.

οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἢ δύο

ἐπὶ τῶν κραδῶν ᾄδουσιν· Ἀθηναῖοι δ' αἰὲ 40

ἐπὶ τῶν δικῶν ᾄδουσι πάντα τὸν βίον.

διὰ ταῦτα τόνδε τὸν βάδον βαδίζομεν

κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας

πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,

ὅπου καθιδρυθέντε διαγενοίμεθ' ἄν. 45

ὁ δὲ στόλος νῶν ἐστι παρὰ τὸν Τηρέα,
τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένω,
εἷ που τοιαύτην εἶδε πόλιν ἧ' πέπτετο.

ΠΕ. οὗτος.

ΕΥ. τί ἐστιν ;

ΠΕ. ἡ κορώνη μοι πάλαι

ἄνω τι φράζει. 50

ΕΥ. χῶ κολοῖος οὗτοςι

ἄνω κέχηνεν ὥσπερὲ δεικνύς τί μοι,
κούκ' ἐσθ' ὅπως οὐκ ἐστὶν ἐνταῦθ' ὄρνεα.
εἰσόμεθα δ' αὐτίκ', ἂν ποιήσωμεν ψόφον.

ΠΕ. ἀλλ' οἶσθ' ὃ δρᾶσον ; τῷ σκέλει θένε τὴν πέτραν.

ΕΥ. σὺ δὲ τῇ κεφαλῇ γ', ἔν' ἧ διπλάσιος ὁ ψόφος. 55

ΠΕ. σὺ δ' οὖν λίθῳ κόψον λαβών.

ΕΥ. πάνυ γ', εἰ δοκεῖ.

παῖ, παῖ.

ΠΕ. τί λέγεις οὗτος ; τὸν ἔποπα παῖ καλεῖς ;

οὐκ ἀντὶ τοῦ παιδός γ' ἐχρῆν ἐποποῖ καλεῖν ;

ΕΥ. ἐποποί. ποιήσεις τοί με κόπτειν αὖθις αὖ ;

ἐποποί. 60

ΤΡΟΧΙΛΟΣ. ΕΥΕΛΠΙΔΗΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ.

ΤΡ. Τίνες οὗτοι ; τίς ὁ βοῶν τὸν δεσπότην ;

ΕΥ. Ἀπολλὸν ἀποτρόπαιε, τοῦ χασμήματος.

ΤΡ. οἴμοι τάλας, ὀρνιθοθήρα τουτῶι.

ΕΥ. οὕτως τί δεινὸν οὐδὲ κάλλιον λέγειν ;

- ΤΡ. ἀπολείσθον.
- ΕΥ. ἄλλ' οὐκ ἐσμέν ἀνθρώπων.
- ΤΡ. τί δαί;
- ΕΥ. Ὑποδεδιῶς ἔγωγε, Λιβυκὸν ὄρνεον. 65
- ΤΡ. οὐδὲν λέγεις.
- ΕΥ. καὶ μὴν ἐροῦ τὰ πρὸς ποδῶν.
- ΤΡ. ὁδὶ δὲ δὴ τίς ἐστιν ὄρνις; οὐκ ἐρεῖς;
- ΠΕ. Ἐπικεχοδῶς ἔγωγε Φασιανικός.
- ΕΥ. ἀτὰρ σὺ τί θηρίον πότ' εἰ πρὸς τῶν θεῶν;
- ΤΡ. ὄρνις ἔγωγε δοῦλος. 70
- ΕΥ. ἡττήθης τινὸς
ἀλεκτρυόνος;
- ΤΡ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης
ἔποψ' ἐγένετο, τότε γενέσθαι μ' εὔξατο
ὄρνιν, ἵν' ἀκόλουθον διάκονόν τ' ἔχη.
- ΕΥ. δεῖται γὰρ ὄρνις καὶ διακόνου τινός; 74
- ΤΡ. οὗτός γ' αἶτ', οἶμαι, πρότερον ἀνθρωπὸς ποτ' ὦν,
τοτὲ μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικός·
τρέχω 'π' ἀφύας ἐγὼ λαβὼν τὸ τρυβλίον.
ἔτνους δ' ἐπιθυμεί, δεῖ τορύνης καὶ χύτρας·
τρέχω 'πὶ τορύνην.
- ΕΥ. τροχίλος ὄρνις οὐτοσί.
οἶσθ' οὖν ὁ δρᾶσον ὦ τροχίλε; τὸν δεσπότην 80
ἡμῖν κάλεσον.
- ΤΡ. ἀλλ' ἀρτίως νῆ τὸν Δία
εὔδει καταφαγὼν μύρτα καὶ σέρφους τινάς.
- ΕΥ. ὅμως ἐπέγειρον αὐτόν.
- ΤΡ. οἶδα μὲν σαφῶς

ὅτι ἀχθέσεται· σφῶν δ' αὐτὸν οὐνεκ' ἐπεγερω̃.

ΠΕ. κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει. 85

ΕΥ. οἴμοι κακοδαίμων, χῶ κολοιός μοῖχεται
ὑπὸ τοῦ δέους.

ΠΕ. ὦ δειλότατον σὺ θηρίον,
δείσας ἀφῆκας τὸν κολοιόν;

ΕΥ. εἰπέ μοι,
σὺ δὲ τὴν κορώνην οὐκ ἀφῆκας καταπεσών;

ΠΕ. μὰ Δί' οὐκ ἔγωγε. 90

ΕΥ. ποῦ γάρ ἐστιν;

ΠΕ. ἀπέπτετο.

ΕΥ. οὐ τάρ' ἀφῆκας· ὦ γὰρ ὥς ἀνδρείος εἶ.

ΕΠΟΨ. ΕΥΕΛΠΙΔΗΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ. ΦΟΙΝΙ-
ΚΟΠΤΕΡΟΣ. ΧΟΡΟΣ.

ΕΠ. Ἄνοιγε τὴν ὕλην, ἵν' ἐξέλθω ποτέ.

ΕΥ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ θηρίον;
τίς ἢ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;

ΕΠ. τίνες εἰσὶ μ' οἱ ζητοῦντες; 95

ΕΥ. οἱ δώδεκα θεοὶ
εἷξασιν ἐπιτρῖψαί σε.

ΕΠ. μῶν με σκώπτετον
ὀρῶντε τὴν πτέρωσιν; ἦν γάρ, ὦ ξένοι,
ἄνθρωπος.

ΕΥ. οὐ σοῦ καταγελῶμεν.

ΕΠ. ἀλλὰ τοῦ;

ΠΕ. το ράμφος ἡμῖν σου γέλοιον φαίνεται.

- ΕΠ. τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται 100
 ἐν ταῖς τραγωδίαισιν ἐμὲ τὸν Τηρέα.
- ΕΥ. Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταῶς;
- ΕΠ. ὄρνις ἔγωγε.
- ΕΥ. κατὰ σοι ποῦ τὰ πτερὰ;
- ΕΠ. ἐξερρύηκε.
- ΕΥ. πότερον ὑπὸ νόσου τινός;
- ΕΠ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνεα 105
 πτερορρύει τε καὶ θις ἕτερα φύομεν.
 ἀλλ' εἴπατόν μοι, σφὸν τίν' ἐστόν;
- ΕΥ. νώ; βροτώ.
- ΕΠ. ποδαπὸν τὸ γένος;
- ΕΥ. ὅθεν αἱ τριήρεις αἱ καλάι.
- ΕΠ. μὴν ἡλιαστά;
- ΕΥ. μὴ ἀλλὰ θατέρου τρόπου,
 ἀπηλιαστά. 110
- ΕΠ. σπείρεται γὰρ τοῦτ' ἐκεῖ
 τὸ σπέρμ';
- ΕΥ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.
- ΕΠ. πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἦλθετον;
- ΕΥ. σοὶ ξυγγενέσθαι βουλομένω.
- ΕΠ. τίνος πέρι;
- ΕΥ. ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος ὥσπερ νώ ποτε,
 κἀργύριον ὠφείλῃσας ὥσπερ νώ ποτε, 115
 κοῦκ ἀποδιδούς ἔχαιρες ὥσπερ νώ ποτε·
 εἰτ' αὖθις ὀρνίθων μεταλλάξας φύσιν,
 καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ,
 καὶ πάνθ' ὅσα περ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς·

ταῦτ' οὖν ἰκέται νὼ πρὸς σέ δεῦρ' ἀφίγμεθα,
εἴ τινα πόλιν φράσειας ἡμῖν εὖρον, 121
ὥσπερ σισύραν ἐγκατακλιθῆναι μαλθακὴν.

ΕΠ. ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν;

ΕΥ. μείζω μὲν οὐδέν, προσφορωτέραν δὲ νῶν.

ΕΠ. ἀριστοκρατεῖσθαι δῆλος εἰ ζητῶν. 125

ΕΥ. ἐγώ;

ἦκιστα· καὶ τὸν Σκελλίου βδελύττομαι.

ΕΠ. ποῖαν τιν' οὖν ἦδιστ' ἂν οἰκοῖτ' ἂν πόλιν;

ΕΥ. ὅπου τὰ μέγιστα πράγματ' εἴη τοιαδί·
ἐπὶ τὴν θύραν μου πρὶς τις ἐλθὼν τῶν φίλων
λέγοι ταδί· πρὸς τοῦ Διὸς τοῦλυμπίου, 130
ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδιά
λουσάμενα πρὶς· μέλλω γὰρ ἐστῖαν γάμους·
καὶ μηδαμῶς ἄλλως ποιήσεις· εἰ δὲ μή,
μή μοι τότε γ' ἔλθῃς, ὅταν ἐγὼ πράττω κακῶς.

ΕΠ. νῆ Δία τάλαιπῶρων γε πραγμάτων ἐρᾷς. 135
ἀτὰρ ἔστι γ' ὅποῖαν λέγετον εὐδαίμων πόλις
παρὰ τὴν ἐρυθρὰν θάλατταν.

ΕΥ. οἴμοι, μηδαμῶς
ἡμῖν παρὰ τὴν θάλατταν, ἵν' ἀνακύψεται
κλητῆρ' ἄγουσ' ἔωθεν ἡ Σαλαμινία.
Ἑλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι; 140

ΕΠ. τί οὐ τὸν Ἥλείον Λέπρεον οἰκίζετον
ἐλθόνθ';

ΕΥ. ὅτι νῆ τοὺς θεούς, ὃς οὐκ ἰδὼν
βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου.

ΕΠ. ἀλλ' εἰσὶν ἕτεροι τῆς Λοκρίδος Ὀπούντιοι,

ἵνα χρὴ κατοικεῖν.

145

ΕΥ.

ἀλλ' ἔγωγ' Ὀπούντιος

οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσίου.

οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος;

σὺ γὰρ οἶσθ' ἀκριβῶς.

ΕΠ.

οὐκ ἄχαρις ἐς τὴν τριβήν·

οὐδ' πρῶτα μὲν δεῖ ζῆν ἄνευ βαλαντίου.

ΕΥ.

πολλήν γ' ἀφείλες τοῦ βίου κιβδηλίαν.

150

ΕΠ.

νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα

καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια.

ΕΥ.

ὕμεῖς μὲν ἄρα ζητεῖτε νυμφίων βίον.

ΠΕ.

φεῦ φεῦ·

ἦ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει,

155

καὶ δύναμιν ἣ γένοιτ' ἂν, εἰ πείθοισθέ μοι.

ΕΠ.

τί σοι πιθώμεσθ' ;

ΠΕ.

ὃ τι πίθησθε; πρῶτα μὲν

μὴ περιπέτεσθε πανταχῇ κεχηνότες·

ὥς τοῦτ' ἄτιμον τοῦργον ἐστίν. αὐτίκα

ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἦν ἔρῃ,

160

τίς ὄρνις οὗτος; ὁ Τελέας ἐρεῖ ταδί·

ἄνθρωπος ἀστάθμητος, ὄρνις πετόμενος,

ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταῦτῳ μένων.

ΕΠ.

νῆ τὸν Διόνυσον, εὖ γε μωμᾷ ταυταγί.

τί ἂν οὖν ποιοῖμεν;

165

ΠΕ.

οἰκίσατε μίαν πόλιν.

ΕΠ.

ποῖαν δ' ἂν οἰκίσαιμεν ὀρνίθες πόλιν;

ΠΕ.

ἄλῃθες ὧ σκαιότατον εἰρηκῶς ἔπος;

βλέψον κάτω.

ὥστ' ἂν κατοικίζοιμι μετὰ σοῦ τὴν πόλιν, 190
 εἰ ξυνδοκοίῃ τοῖσιν ἄλλοις ὀρνέοις.

ΠΕ. τίς ἂν οὖν τὸ πρᾶγμ' αὐτοῖς διηγῆσαιτο ;

ΕΠ. σύ.

ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ
 ἐδίδαξα τὴν φωνήν, ξυνὼν πολὺν χρόνον.

ΠΕ. πῶς δῆτ' ἂν αὐτοὺς ξυγκαλέσειας ; 195

ΕΠ. ῥαδίως.

δευρὶ γὰρ ἐμβὰς αὐτίκα μάλ' ἐς τὴν λόχμην,
 ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα,
 καλοῦμεν αὐτούς· οἱ δὲ νῶν τοῦ φθέγματος
 ἐάν περ ἐπακούσωσι, θεύσονται δρόμῳ.

ΠΕ. ὦ φίλτατ' ὀρνίθων σὺ μὴ νυν ἔσταθι· 200

ἀλλ' ἀντιβολῶ σ', ἅγ' ὥς τάχιστ' ἐς τὴν λόχμην
 ἔσβαινε κἀνεγείρει τὴν ἀηδόνα.

ΕΠ. ἄγε σύννομέ μοι, παῦσαι μὲν ὕπνου,

λῦσον δὲ νόμους ἱερῶν ὕμνων,

οὓς διὰ θείου στόματος θρηνεῖς, 205

τὸν ἐμὸν καὶ σὸν πολὺδακρυν Ἴτυν

ἐλελιζομένη διεροῖς μέλεσιν

γέννος ξουθῆς·

καθαρὰ χωρεῖ διὰ φυλλοκόμου

μίλακος ἡχῶ πρὸς Διὸς ἔδρας, 210

ἴν' ὁ χρυσοκόμας Φοῖβος ἀκούων,

τοῖς σοῖς ἐλέγοις ἀντιψάλλων

ἐλεφαντόδετον φόρμιγγα, θεῶν

ἴστησι χορούς·

διὰ δ' ἀθανάτων στομάτων χωρεῖ 215

ξύμφωνος ὁμοῦ

θεία μακάρων ὀλολυγή.

(αὐλεῖ.)

ΠΕ. ὦ Ζεῦ βασιλεῦ, τοῦ φθέγματος τοῦρνηθίου·
οἶον κατεμελίτωσε τὴν λόχμην ὅλην.

ΕΥ. οὔτος. 220

ΠΕ. τί ἔστιν;

ΕΥ. οὐ σιωπήσει;

ΠΕ. τί δαί;

ΕΥ. οὔ ποψ μελωδεῖν αὐτὸ παρασκευάζεται.

ΕΠ. ἐποποί, ποποί, ποποπό, ποποί, ποποί, ποποί.

ἰώ, ἰώ. ἰτώ, ἰτώ, ἰτώ, ἰτώ,

ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων·

ὅσοι τ' εὐσπόρους ἀγροίκων γύας 225

νέμεσθε, φῦλα μυρία κριθοτράγων,

σπερμολόγων τε γένη

ταχὺ πετόμενα, μαλθακὴν ἰέντα γῆρυν·

ὅσα τ' ἐν ἄλοκι θαμὰ

βῶλον ἀμφιτιττυβίζεθ' ὧδε λεπτὸν 230

ἡδομένα φωνᾷ·

τιό, τιό, τιό, τιό, τιό, τιό, τιό, τιό·

ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ

κλάδεσι νομὸν ἔχει·

τά τε κατ' ὄρεα, τά τε κοτινοτράγα, 235

τά τε κομαροφάγ', ἀνύσατε πετόμενα

πρὸς ἐμὴν αὐδάν·

τριοτί, τριοτό, τοτοβρίξ.

οἱ θ' ἐλείας παρ' αὐλῶνας ὀξυστόμους

ἐμπίδας κάπτεθ', ὅσα τ' εὐδρόσους γῆς τόπους
ἔχετε λειμῶνά τ' ἐρόεντα Μαραθῶνος. 241

ὄρνις τε πτεροποίκιλος

ἄτταγᾶς, ἄτταγᾶς·

ὦν τ' ἐπὶ πόντιον οἶδμα θαλάσσης

φῦλα μετ' ἀλκύνεσσι ποτᾶται, 245

δεῦρ' ἴτε πευσόμενοι τὰ νεώτερα,

πάντα γὰρ ἐνθάδε φῦλ' ἀθροίζομεν

οἰωνῶν ταναοδείρων.

ἦκει γάρ τις δριμύς πρέσβυς,

καινὸς γνώμην, 250

καινῶν ἔργων τ' ἐγχειρητής.

ἀλλ' ἴτ' ἐς λόγους ἅπαντα.

δεῦρο, δεῦρο, δεῦρο, δεῦρο.

τοροτοροτοροτοροτίξ.

κικκαβαῦ, κικκαβαῦ. 255

τοροτοροτοροτορολιλιλίξ.

ΠΕ. ὀρᾶς τιν' ὄρνιν;

ΕΥ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὐ·
καί τοι κέχηνά γ' εἰς τὸν οὐρανὸν βλέπων.

ΠΕ. ἄλλως ἄρ' οὐποψὼς ὥς ἔοικ' εἰς τὴν λόχμην
ἐμβαὰς ἐπῶζε, χαραδριὸν μιμούμενος. 260

ΦΟ. τοροτίξ, τοροτίξ.

ΠΕ. ὦ γάθ', ἀλλ' οὖν οὐτοσί καὶ δῆ τις ὄρνις ἔρχεται.

ΕΥ. νῆ Δί' ὄρνις δῆτα. τίς ποτ' ἐστίν; οὐ δῆπου
ταῶς;

ΠΕ. οὗτος αὐτὸς νῶν φράσει· τίς ἐστίν ὄρνις οὐτοσί;

ΕΠ. οὗτος οὐ τῶν ἡθάδων τῶνδ' ὦν ὀρᾶθ' ὑμεῖς ἀεὶ,

ἀλλὰ λιμναῖος. 266

ΠΕ. βαβαί, καλός γε καὶ φοινικιοῦς.

ΕΠ. εἰκότως· καὶ γὰρ ὄνομ' αὐτῷ γ' ἐστὶ φοινικόπτερος.

ΕΥ. οὔτος, ὃ σέ τοι.

ΠΕ. τί βωστρεῖς;

ΕΥ. ἕτερος ὄρνις οὔτοσι.

ΠΕ. νῆ Δί' ἕτερος δῆτα χούτος ἐξεδρον χώραν ἔχων.
τίς ποτ' ἐσθ' ὁ μουσόμαντις, ἄτοπος ὄρνις, ὀρι-
βάτης;

ΕΠ. ὄνομα τούτῳ Μῆδος ἐστι. 271

ΠΕ. Μῆδος; ᾧ 'ναξ Ἡράκλεις·
εἶτα πῶς ἄνευ καμήλου Μῆδος ὦν εἰσέπτετο;

ΕΥ. ἕτερος αὖ λόφον κατειληφώς τις ὄρνις οὔτοσί.

ΠΕ. τί τὸ τέρας τουτί ποτ' ἐστίν; οὐ σὺ μόνος ἄρ'
ἦσθ' ἔποψ,
ἀλλὰ χούτος ἕτερος; 275

ΕΠ. ἀλλ' οὔτος μὲν ἐστι Φιλοκλέους
ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ
λέγοις

Ἴππόνικος Καλλίου καὶ Ἴππονίκου Καλλίας.

ΠΕ. Καλλίας ἄρ' οὔτος οὔρνις ἐστίν· ὥς πετερορρνεῖ.

ΕΠ. ἄτε γὰρ ὦν γενναῖος ὑπὸ τῶν συκοφαντῶν τίλ-
λεται, 279

αἶ τε θήλειαι προσεκτιλλουσιν αὐτοῦ τὰ πτερά.

ΠΕ. ᾧ Πόσειδον, ἕτερος αὖ τις βαπτὸς ὄρνις οὔτοσί.
τίς ὀνομάζεται ποθ' οὔτος;

ΕΠ. οὔτοσι κατωφαγᾶς.

ΠΕ. ἐστι γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;

ΕΥ. πῶς ἂν οὖν Κλεόνυμός γ' ὦν οὐκ ἀπέβαλε τὸν
λόφον;

ΠΕ. ἀλλὰ μέντοι τίς ποθ' ἡ λόφωσις ἡ τῶν ὀρνέων;
ἢ 'πὶ τὸν δίαυλον ἦλθον; 286

ΕΠ. ὥσπερ οἱ Κᾶρες μὲν οὖν
ἐπὶ λόφων οἰκοῦσιν ὧ γάθ' ἀσφαλείας οὔνεκα.

ΠΕ. ὦ Πόσειδον, οὐχ ὀρᾶς ὅσον συνείλεκται κακὸν
ὀρνέων;

ΕΥ. ὦ 'ναξ Ἀπολλον, τοῦ νέφους. ἰὸν ἰού.
οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν
εἴσοδον. 290

ΠΕ. οὔτοσὶ πέρδιξ· ἐκεινοσὶ δὲ νῆ Δί' ἀτταγᾶς·
οὔτοσὶ δὲ πηνέλοψ· ἐκεινοσὶ δέ γ' ἀλκυών.

ΕΥ. τίς γάρ ἐσθ' οὐπίσθεν αὐτῆς;

ΠΕ. ὅστις ἐστί; κειρύλος.

ΕΥ. κειρύλος γάρ ἐστιν ὄρνις;

ΠΕ. οὐ γάρ ἐστι Σποργίλος;
χαῦτηί γε γλαῦξ.

ΕΥ. τί φῆς; τίς γλαῦκ' Ἀθήναξ' ἤγαγε;

ΠΕ. κίττα, τρυγών, κορυδός, ἐλεᾶς, ὑποθυμῖς, περι-
στερά, 296

νέρτος, ἰέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλή-
πυρις,

πορφυρίς, κερχυνής, κολυμβίς, ἀμπελῖς, φήνη,
δρύοψ.

ΕΥ. ἰὸν ἰὸν τῶν ὀρνέων·

ἰὸν ἰὸν τῶν κοψίχων· 300

οἷα πιπιρίζουσι καὶ τρέχουσι διακεκραγότες.

ἄρ' ἀπειλοῦσιν γε νῶν ; οἴμοι, κεχήνασιν γέ τοι
καὶ βλέπουσιν εἰς σὲ κάμέ.

ΠΕ. τοῦτο μὲν κάμοι δοκεῖ.

ΧΟ. ποποποποποποποποποποί

ποῦ μ' ἄρ' ὅς ἐκάλεσε ; τίνα τόπον ἄρα ποτὲ
νέμεται ; 305

ΕΠ. οὔτοσὶ πάλαι πάρειμι, κοῦκ ἀποστατῶ φίλων.

ΧΟ. τίτίτίτίτίτίτί

τίνα λόγον ἄρα ποτὲ πρὸς γ' ἐμὲ φίλον ἔχων
πάρει ;

ΕΠ. κοινόν, ἀσφαλῆ, δίκαιον, ἡδύν, ὠφελήσιμον.

ἄνδρε γὰρ λεπτὰ λογιστὰ δεῦρ' ἀφίχθον ὡς ἐμέ.

ΧΟ. ποῦ ; πᾶ ; πῶς φῆς ; 311

ΕΠ. φῆμ' ἀπ' ἀνθρώπων ἀφίχθαι δεῦρο πρεσβύτα δύο·
ἦκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου.

ΧΟ. ὦ μέγιστον ἐξαμαρτῶν ἐξότου ἄτράφην ἐγώ,
πῶς λέγεις ;

ΕΠ. μήπω φοβηθῆς τὸν λόγον.

ΧΟ. τί μ' εἰργάσω ;

ΕΠ. ἄνδρ' ἐδεξάμην ἐραστὰ τῇσδε τῆς συνουσίας. 316

ΧΟ. καὶ δέδρακας τοῦτο τοῦργον ;

ΕΠ. καὶ δεδρακώς γ' ἦδομαι.

ΧΟ. κάστὸν ἤδη που παρ' ἡμῖν ;

ΕΠ. εἰ παρ' ὑμῖν εἴμ' ἐγώ.

ΧΟ. ἔα, ἔα

προδεδόμεθ', ἀνόσιά τ' ἐπάθομεν· ὅς γὰρ 320

φίλος ἦν, ὁμότροφά θ' ἡμῖν ἐνέμετο

πεδία παρ' ἡμῖν,

παρέβη μὲν θεσμοὺς ἀρχαίους,
 παρέβη δ' ὅρκους ὀρνίθων·
 ἐς δὲ δόλον ἐκάλεσεν, παρέβαλέν τ' ἐμὲ ** 325
 παρὰ γένος ἀνόσιον, ὅπερ ἐξότ' ἐγένετ' ἐπ' ἐμοὶ
 πολέμιον † ἐτράφη.

ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἐστὶν ὕστερος λόγος·
 τῷ δὲ πρεσβύτῳ δοκεῖ μοι τῷδε δοῦναι τὴν δίκην,
 διαφορηθῆναί θ' ὑφ' ἡμῶν. 330

ΠΕ. ὥς ἀπωλόμεσθ' ἄρα.

ΕΥ. αἴτιος μέντοι σὺ νῶν εἰ τῶν κακῶν τούτων μόνος.
 ἐπὶ τί γάρ μ' ἐκείθεν ἦγες;

ΠΕ. ἵν' ἀκολουθοίης ἐμοί.

ΕΥ. ἵνα μὲν οὖν κλάοιμι μεγάλα.

ΠΕ. τοῦτο μὲν ληρεῖς ἔχων
 κάρτα.

ΕΥ. πῶς;

ΠΕ. κλαυσεῖ γὰρ, ἣν ἄπαξ γε τῷφθαλμῷ
 ἔκκοπῆς;

ΧΟ. ἰώ, ἰώ· 335

ἔπαγ', ἐπιθ', ἐπίφερε πολέμιον ὄρμαν
 φονίαν, πτέρυγά τε παντᾶ περιέβαλε
 περί τε κύκλωσαι·

ὥς δεῖ τῷδ' οἰμώζειν ἄμφω
 καὶ δοῦναι ῥύγχει φορβάν. 340

οὔτε γὰρ ὄρος σκιερὸν, οὔτε νέφος αἰθέριον,
 οὔτε πολὺν πέλαγος ἔστιν ὃ τι δέξεται
 τῷδ' ἀποφυγόντε με.

ἀλλὰ μὴ μέλλωμεν ἤδη τῷδε τίλλειν καὶ δάκνειν.

ποῦ 'σθ' ὁ ταξίαρχος ; ἐπαγέτω τὸ δεξιὸν κέρας.

ΕΥ. τοῦτ' ἐκείνο· ποῖ φύγω δύστηνος ; 346

ΠΕ. οὗτος, οὐ μενεῖς ;

ΕΥ. ἴν' ὑπὸ τούτων διαφορηθῶ ;

ΠΕ. πῶς γὰρ ἂν τούτους δοκεῖς
ἐκφυγεῖν ;

ΕΥ. οὐκ οἶδ' ὅπως ἄν.

ΠΕ. ἀλλ' ἐγὼ τοί σοι λέγω,
ὅτι μένοντε δεῖ μάχεσθαι λαμβάνειν τε τῶν
χυτρῶν.

ΕΥ. τί δὲ χύτρα νῶ γ' ὠφελήσει ; 350

ΠΕ. γλαῦξ μὲν οὐ πρόσεισι νῶν.

ΕΥ. τοῖς δὲ γαμψώνυξι τοῖσδε ;

ΠΕ. τὸν ὀβελίσκον ἀρπάσας,
εἴτα κατάπηξον πρὸς αὐτόν.

ΕΥ. τοῖσι δ' ὀφθαλμοῖσι τί ;

ΠΕ. ὀξύβαφον ἐντευθενὶ πρόσθου λαβὼν ἢ τρυβλίον.

ΕΥ. ὦ σοφώτατ', εἴ γ' ἀνεῦρες αὐτὸ καὶ στρατηγικῶς·
ὑπερακοντίζεις σύ γ' ἤδη Νικίαν ταῖς μηχαναῖς.

ΧΟ. ἐλελελεῦ, χῶρει, κάθεσ τὸ ῥύγχος· οὐ μένειν
ἐχρῆν. 356

ἔλκε, τίλλε, παῖε, δαῖρε, κόπτε πρώτην τὴν χύ-
τραν.

ΕΠ. εἰπέ μοι τί μέλλετ', ὦ πάντων κάκιστα θηρίων,
ἀπολέσαι, παθόντες οὐδέν, ἄνδρε καὶ διασπάσαι
τῆς ἐμῆς γυναικὸς ὄντε ξυγγενέε καὶ φυλέτα ; 360

ΧΟ. φεισόμεσθα γάρ τί τῶνδε μᾶλλον ἡμεῖς ἢ λύκων ;
ἢ τίνας τισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι ;

ΕΠ. εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ, τὸν δὲ νοῦν εἰσιν
φίλοι,

καὶ διδάξοντές τι δεῦρ' ἤκουσιν ὑμᾶς χρήσιμον;

ΧΟ. πῶς δ' ἂν οἷδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε,
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς
ἐμοῖς; 366

ΕΠ. ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ
σοφοί.

ἢ γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν
φίλου

οὐ μάθοις ἂν τοῦθ'. ὁ δ' ἐχθρὸς εὐθὺς ἐξηνάγ-
κασεν

αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἔμαθον ἐχθρῶν,
κοὺ φίλων, 370

ἐκπονεῖν θ' ὑψηλὰ τείχη ναῦς τε κεκτῆσθαι μα-
κράς.

τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα.

ΧΟ. ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὥς ἡμῖν δοκεῖ,
χρήσιμον· μάθοι γὰρ ἂν τις καπὸ τῶν ἐχθρῶν
σοφόν. 374

ΠΕ. οἷδε τῆς ὀργῆς χαλᾶν εἷξασιν. ἀναγ' ἐπὶ σκέλος.

ΕΠ. καὶ δίκαιόν γ' ἐστί, καμοὶ δεῖ νέμειν ὑμᾶς χάριν.

ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐναντιώμεθα.

ΠΕ. μᾶλλον εἰρήνην ἄγουσιν ἡμῖν· ὥστε τὴν χύτραν
τῷ τε τρυβλίῳ καθίει·

καὶ τὸ δόρυ χρή, τὸν ὀβελίσκον, 380

περιπατεῖν ἔχοντας ἡμᾶς

τῶν ὀπλῶν ἐντός, παρ' αὐτὴν

- την χύτραν ἄκραν ὀρώοντας
 ἐγγύς· ὥς οὐ φευκτέον νῶν.
 ΕΥ. ἐτεόν, ἦν δ' ἄρ' ἀποθάνωμεν, 385
 κατορυχισόμεσθα ποῦ γῆς ;
 ΠΕ. ὁ Κεραμεικὸς δέξεται νώ.
 δημόσια γὰρ ἵνα ταφῶμεν,
 φήσομεν πρὸς τοὺς στρατηγούς
 μαχομένω τοῖς πολεμίοισιν 390
 ἀποθανεῖν ἐν Ὀρνεαῖς.
 ΧΟ. ἀναγ' ἐς τάξιν πάλιν ἐς ταυτόν,
 καὶ τὸν θυμὸν κατάθου κύψας
 παρὰ τὴν ὀργὴν ὥσπερ ὀπλίτης·
 κἀναπυθώμεθα τούσδε, τίνες ποτέ, 395
 καὶ πόθεν ἔμολον,
 ἐπὶ τίνα τ' ἐπίνοιαν.
 ἰὼ ἔποψ, σέ τοι καλῶ.
 ΕΠ. καλεῖς δὲ τοῦ κλύειν θέλων ;
 ΧΟ. τίνες ποθ' οἶδε καὶ πόθεν ; 400
 ΕΠ. ξείνῳ σοφῆς ἀφ' Ἑλλάδος.
 ΧΟ. τύχης δὲ ποίας κομί-
 ζει ποτ' αὐτὰ πρὸς ὄρ-
 νιθας ἔλθειν ἔρως ;
 ΕΠ. βίου διαίτης τε καὶ 405
 σοῦ ξυνοικεῖν τέ σοι
 καὶ ξυνεῖναι τὸ πᾶν.
 ΧΟ. τί φῆς ;
 λέγουσι δὲ δὴ τίνας λόγους ;
 ΕΠ. ἄπιστα καὶ πέρα κλύειν. 410

- ΧΟ. . . . ὁρᾷ τι κέρδος ἐν-
 θάδ' ἄξιον μονῆς, ὅτ' ὦ
 πέποιθέ μοι ξυνὼν
 κρατεῖν ἂν ἢ τὸν ἐχθρόν, ἢ
 φίλοισιν ὠφελεῖν ἔχειν; 415
- ΕΠ. λέγει μέγαν τιν' ὄλβον οὐ-
 τε λεκτὸν οὔτε πιστόν, ὥς
 σὰ ταῦτα πάντα καὶ
 τὸ τῇδε καὶ τὸ κείσε, καὶ
 τὸ δεῦρο προσβιβᾷ λέγων. 420
- ΧΟ. πότερα μαινόμενος ;
 ΕΠ. ἄφατον ὥς φρόνιμος.
 ΧΟ. ἐνι σοφόν τι φρενί ;
 ΕΠ. πυκνότατον κίναδος,
 σόφισμα, κύρμα, τρίμμα, παιπάλημ' ὅλον. 425
- ΧΟ. λέγειν, λέγειν κέλευέ μοι.
 κλύων γὰρ ὦν σύ μοι λέγεις
 λόγων ἀνεπτέρωμαι.
- ΕΠ. ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν
 ταύτην λαβόντε κρεμάσατον τύχῃ 'γαθῇ 430
 εἰς τὸν ἵπνὸν εἴσω, πλησίον τοῦπιστάτου
 σὺν δὲ τούσδ' ἐφ' οἷσπερ τοῖς λόγοις ξυνέλεξ' ἐγώ,
 φράσον, δίδαξον.
- ΠΕ. μὰ τὸν Ἀπόλλω 'γὼ μὲν οὐ,
 ἦν μὴ διάθωνταί γ' οἷδε διαθήκην ἐμοὶ
 ἥνπερ ὁ πίθηκος τῇ γυναικὶ διέθετο, 435
 ὁ μαχαιροποιός, μὴ δάκνειν τούτους ἐμέ.
- ΧΟ. διατίθεται 'γώ.

ΠΕ. κατόμοσόν νυν ταῦτά μοι.

ΧΟ. ὄμνυμ' ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς
καὶ τοῖς θεαταῖς πᾶσιν.

ΠΕ. ἔσται ταυταγί.

ΧΟ. εἰ δὲ παραβαίην, ἐνὶ κριτῇ νικᾶν μόνον. 440

ΚΗΡΥΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ. ΕΥΕΛΠΙΔΗΣ.
ΕΠΟΨ. ΧΟΡΟΣ.

ΚΗ. ἀκούετε λεφ' τοὺς ὀπλίτας νυνμενὶ
ἀνελομένους θῶπλ' ἀπιέναι πάλιν οἴκαδε,
σκοπεῖν δ' ὅ τι ἂν προγράψωμεν ἐν τοῖς πινακίοις.

ΧΟ. δολερὸν μὲν αἰὲ κατὰ πάντα δὴ τρόπον
πέφυκεν ἄνθρωπος· σὺ δ' ὅμως λέγε μοι. 445
τάχα γὰρ τύχοις ἂν
χρηστὸν ἐξειπὼν ὅ τι μοι παρορᾷς, ἢ
δύναμιν τινα μείζω
παραλειπομένην ὑπ' ἐμῆς φρενὸς ἀξυνέτου·
σὺ δὲ τοῦθ' ὀρᾷς. λέγ' εἰς κοινόν. 450
ὃ γὰρ ἂν σὺ τύχῃς μοι
ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται.

ἀλλ' ἐφ' ὅτῳ περ πράγματι τὴν σὴν ἤκεις γνώ-
μην ἀναπείσας,
λέγε θαρρήσας· ὥς τὰς σπονδὰς οὐ μὴ πρότε-
ρον παραβῶμεν.

ΠΕ. καὶ μὴν ὀργῶ νῆ τὸν Δία καὶ προπεφύραται
λόγος εἰς μοι, 455

ὃν διαμάττειν οὐ κωλύει. φέρε παῖ στέφανον· κατα-
 χεῖσθαι
 κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις.

ΧΟ. δειπνήσειν μέλλομεν, ἢ τί;

ΠΕ. μὰ Δι' ἀλλὰ λέγειν ζητῶ τι πάλαι μέγα καὶ
 λαρινὸν ἔπος τι,
 ὃ τι τὴν τούτων θραύσει ψυχὴν· οὕτως ὑμῶν
 ὑπεραλγῶ,
 οἵτινες ὄντες πρότερον βασιλῆς 460

ΧΟ. ἡμεῖς βασιλῆς; τίνος;

ΠΕ. ὑμεῖς,
 πάντων ὀπόσ' ἔστιν, ἐμοῦ πρῶτον, τουδί, καὶ τοῦ
 Διὸς αὐτοῦ,
 ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένε-
 νεσθε,
 καὶ γῆς.

ΧΟ. καὶ γῆς;

ΠΕ. νῆ τὸν Ἀπόλλω.

ΧΟ. τουτὶ μὰ Δι' οὐκ ἐπεπύσμην.

ΠΕ. ἀμαθὴς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ' Αἴσω-
 πον πεπάτηκας,
 ὅς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα
 γενέσθαι, 465

προτέραν τῆς γῆς· κάπειτα νόσῳ τὸν πατέρ'
 αὐτῆς ἀποθνήσκειν·

γῆν δ' οὐκ εἶναι· τὸν δὲ προκείσθαι πεμπταῖον·
 τὴν δ' ἀποροῦσαν

ὑπ' ἀμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ
κατορύξαι.

ΧΟ. ὁ πατήρ ἄρα τῆς κορυδοῦ νυνὶ κεῖται τεθνεὺς
Κεφαλῇσιν.

ΕΠ. οὐκοῦν δῆτ' εἰ πρότεροι μὲν γῆς, πρότεροι δὲ
θεῶν ἐγένοντο, 470

ὥς πρεσβυάτων αὐτῶν ὄντων ὀρθῶς ἔσθ' ἡ
βασίλεια.

ΕΥ. νῆ τὸν Ἀπόλλω· πάνυ τοίνυν χρὴ ρύγχος βό-
σκειν σε τὸ λοιπόν.

οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκήπτρον τῷ
δρυκολάπτῃ.

ΠΕ. ὥς δ' οὐχὶ θεοὶ τοίνυν ἦρχον τῶν ἀνθρώπων τὸ
παλαιόν,

ἀλλ' ὄρνιας, κάβασίλευον, πόλλ' ἐστὶ τεκμήρια
τούτων. 475

αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυόν', ὥς
ἐτυράννει,

ἦρχέ τε Περσῶν πρῶτον πάντων, Δαρείου καὶ
Μεγαβάζου,

ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς
ἔτ' ἐκείνης.

ΕΥ. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ
μέγας διαβάσκει

ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων
μόνος ὀρθήν. 480

ΠΕ. οὕτω δ' ἰσχυέ τε καὶ μέγας ἦν τότε καὶ πολὺς,
ὥστ' ἔτι καὶ νῦν

ὑπὸ τῆς ῥώμης τῆς τότε ἐκείνης, ὁπότεν μόνον
 ὄρθριον ἄσῃ,
 ἀναπηδῶσιν πάντες ἐπ' ἔργον, χαλκῆς, κεραμῆς,
 σκυλοδέψαι,
 σκυτῆς, βαλανῆς, ἀλφιταμοιβοί, τορνευτολυρα-
 σπιδοπηγοί·
 οἱ δὲ βαδίζουσ' ὑποδησάμενοι νύκτωρ. 485

ΕΥ. ἐμὲ τοῦτό γ' ἐρώτα.
 χλαῖναν γὰρ ἀπώλεσ' ὁ μοχθηρὸς Φρυγίων ἐρίων
 διὰ τοῦτον.
 ἐς δεκάτην γάρ ποτε παιδαρίου κληθεὶς ὑπέπινον
 ἐν ἄστει,
 κᾶρτι καθεῦδον· καὶ πρὶν δειπνεῖν τοὺς ἄλλους,
 οὗτος ἄρ' ἦσε·
 κάγὼ νομίσας ὄρθρον ἐχώρουν Ἀλιμοῦντάδε,
 κᾶρτι προκύπτω
 ἔξω τείχους, καὶ λωποδύτης παίει ῥοπάλφ με τὸ
 νῶτον· 490
 κάγὼ πίπτω, μέλλω τε βοᾶν· ὁ δ' ἀπέβλισε θοῖ-
 μάτιόν μου.

ΠΕ. ἵκτινος δ' οὖν τῶν Ἑλλήνων ἦρχεν τότε κάβα-
 σίλευε.

ΕΠ. τῶν Ἑλλήνων;

ΠΕ. καὶ κατέδειξέν γ' οὗτος πρῶτος βασιλεύων
 προκυλινδεῖσθαι τοῖς ἵκτινοῖς.

ΕΥ. νῆ τὸν Διόνυσον, ἔγωγ' οὖν
 ἐκυλινδούμην ἵκτινον ἰδὼν· κᾶθ' ὕπτιος ὦν ἀνα-
 χάσκων 495

ὀβολὸν κατεβρόχθισα· κᾶτα κενὸν τὸν θύλακον
οἴκαδ' ἀφείλκον.

ΠΕ. Αἰγύπτου δ' αὖ καὶ Φοινίκης πάσης κόκκυξ
βασιλεὺς ἦν·

χῶπόθ' ὁ κόκκυξ εἴποι κόκκυ, τότ' ἂν οἱ Φοίνικες
ἅπαντες

τοὺς πυροὺς ἂν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις
ἐθέριζον.

ΕΥ. τοῦτ' ἄρ' ἐκεῖν' ἦν τοῦπος ἀληθῶς· κόκκυ, ψωλοὶ
πεδίοιςδε. 500

ΠΕ. ἦρχον δ' οὕτω σφόδρα τὴν ἀρχήν, ὥστ' εἴ τις
καὶ βασιλεύοι

ἐν ταῖς πόλεσιν τῶν Ἑλλήνων, Ἀγαμέμνων ἢ
Μενέλαος,

ἐπὶ τῶν σκήπτρων ἐκάθητ' ὄρνις, μετέχων ὅ τι
δωροδοκοίη.

ΕΥ. τουτὶ τοίνυν οὐκ ἤδη γώ· καὶ δῆτά μ' ἐλάμβανε
θαῦμα,

ὅπότε ἐξέλθοι Πρίαμός τις ἔχων ὄρνιν ἐν τοῖσι
τραγῳδοῖς· 505

ὁ δ' ἄρ' ἐστήκει τὸν Λυσικράτη τηρῶν ὅ τι
δωροδοκοίη.

ΠΕ. ὁ δὲ δεινότατόν γ' ἐστὶν ἀπάντων, ὁ Ζεὺς γὰρ
ὁ νῦν βασιλεύων

αἰετὸν ὄρνιν ἔστηκεν ἔχων ἐπὶ τῆς κεφαλῆς, βα-
σιλεὺς ὢν·

ἢ δ' αὖ θυγάτηρ γλαῦχ'· ὁ δ' Ἀπόλλων ὥσπερ
θεράπων ἰέρακα.

ΕΥ. νή τήν Δήμητρ' εὖ ταῦτα λέγεις. τίνος οὐνεκα
ταῦτ' ἄρ' ἔχουσιν; 510

ΠΕ. ἴν' ὅταν θύων τις, ἔπειτ' αὐτοῖς εἰς τήν χεῖρ',
ὥς νόμος ἐστί,

τὰ σπλάγχνα διδῶ, τοῦ Διὸς αὐτοὶ πρότεροι τὰ
σπλάγχνα λάβωσιν.

ὦμνυ τ' οὐδείς τότ' ἂν ἀνθρώπων θεόν, ἀλλ' ὄρ-
νιθας ἅπαντες.

Λάμπων δ' ὦμνυσ' ἔτι καὶ νυνὶ τὸν χῆν', ὅταν
ἐξαπατᾷ τι·

οὕτως ὑμᾶς πάντες πρότερον μεγάλους ἁγίους τ'
ἐνόμζον· 515

νῦν δ' ἀνδράποδ', ἡλιθίους, Μανᾶς.

ὥσπερ δ' ἤδη τοὺς μαινομένους

βάλλουσ' ὑμᾶς κὰν τοῖς ἱεροῖς.

πᾶς τις ἐφ' ὑμῖν ὀρνιθευτῆς

ἴστησι βρόχους, παγίδας, ράβδους, 520

ἔρκη, νεφέλας, δίκτυα, πηκτάς·

εἶτα λαβόντες πωλοῦσ' ἀθρόους·

οἱ δ' ὠνοῦνται βλιμάζοντες·

κούδ' οὖν, εἶπερ ταῦτα δοκεῖ δρᾶν,

ὀπτησάμενοι παρέθενθ' ὑμᾶς, 525

ἀλλ' ἐπικνωσιν τυρόν, ἔλαιον,

σίλφιον, ὄξος, καὶ τρίψαντες

κατάχυσμ' ἕτερον γλυκὺ καὶ λιπαρόν,

κᾶπειτα κατεσκέδασαν θερμὸν

τοῦτο καθ' ὑμῶν 530

αὐτῶν ὥσπερ κενεβρεῖων.

ΧΟ. πολὺ δὴ, πολὺ δὴ χαλεπωτάτους λόγους
 ἤνεγκας ἄνθρωφ'· ὥς ἐδάκρυσά γ' ἐμῶν
 πατέρων κάκην, οἱ
 τάσδε τὰς τιμὰς προγόνων παραδόντων, 535
 ἐπ' ἐμοῦ κατέλυσαν.

σὺν δέ μοι κατὰ δαίμονα καὶ κατὰ συντυχίαν
 ἀγαθὴν ἦκεις ἐμοὶ σωτήρ.
 ἀναθεὶς γὰρ ἐγώ σοι
 τά τε νοττία κάμαντὸν οἰκήσω. 540

ἀλλ' ὅ τι χρὴ δρᾶν, σὺν δίδασκε παρών· ὥς ζῆν
 οὐκ ἄξιον ἡμῖν,
 εἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν
 βασιλείαν.

ΠΕ. καὶ δὴ τοίνυν πρῶτα διδάσκω μίαν ὀρνίθων πό-
 λιν εἶναι·
 κάπειτα τὸν ἀέρα πάντα κύκλῳ καὶ πᾶν τουτὶ
 τὸ μεταξὺ
 περιτειχίζειν μεγάλαις πλίνθοις ὀπταῖς, ὥσπερ
 Βαβυλῶνα. 545

ΕΠ. ὦ Κεβριόνα καὶ Πορφυρίων, ὥς σμερδαλέον τὸ
 πόλισμα.

ΠΕ. κάπειτ' ἂν τοῦτ' ἐπανεστήκη, τὴν ἀρχὴν τὸν Δί'
 ἀπαιτεῖν·
 καὶ μὲν μὴ φῆ μηδ' ἐθελήσῃ, μηδ' εὐθύς γνωσι-
 μαχήσῃ,
 ἱερὸν πόλεμον πρωῒδ' αὐτῷ, καὶ τοῖσι θεοῖσιν
 ἀπειπεῖν

διὰ τῆς χώρας τῆς ὑμετέρας ἐστυκόσι μὴ δια-
φοιτᾶν. 550

τοῖς δ' ἀνθρώποις ὄρνιν ἕτερον πέμψαι κήρυκα
κελεύω,

ὥς ὀρνίθων βασιλευόντων θύειν ὄρνισι τὸ λοιπόν·
κάπειτα θεοῖς ὕστερον αὖθις· προσνείμασθαι δὲ
πρεπόντως

τοῖσι θεοῖσιν τῶν ὀρνίθων ὅς ἂν ἀρμόζῃ καθ'
ἕκαστον·

ἦν Ἀφροδίτῃ θύῃ, πυροὺς ὄρνιθι φαληρίδι θύ-
ειν· 555

ἦν δὲ Ποσειδῶνί τις οἶν θύῃ, νήττῃ πυροὺς κα-
θαγίζειν·

ἦν δ' Ἡρακλέει θύῃ τις βοῦν, λάρῳ ναστοὺς με-
λιτούττας·

καὶ Διὶ θύῃ βασιλεῖ κριόν, βασιλεύς ἐστ' ὀρχί-
λος ὄρνις,

ὧ πρότέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἔνορχιν
σφαγιάζειν.

ΕΥ. ἦσθην σέρφῳ σφαγιαζομένῳ. βροντάτω νῦν ὁ
μέγας Ζάν. 560

ΕΠ. καὶ πῶς ἡμᾶς νομοῦσι θεοὺς ἄνθρωποι κοχὺν
κολοιούς,

οὐ πετόμεσθα πτέρυγας τ' ἔχομεν;

ΠΕ. ληρεῖς· καὶ νῆ Δί' ὃ γ' Ἑρμῆς
πέτεται θεὸς ὦν πτέρυγας τε φορεῖ, κάλλοι γε
θεοὶ πάνυ πολλοί.

αὐτίκα Νίκη πέτεται πτερύγοιν χρυσαῖν, καὶ νῆ
Δί' Ἔρωσ γε·

Ἴριν δέ γ' Ὀμηρος ἔφασκ' ἰκέλην εἶναι τρήρωνι
πελεΐῃ. 565

ΕΠ. ὁ Ζεὺς δ' ἡμῖν οὐ βροντήσας πέμψει πτερόεντα
κεραυνόν;

ΠΕ. ἦν δ' οὖν ὑμᾶς μὲν ὑπ' ἀγνοίας εἶναι νομίσωσι
τὸ μηδέν,

τούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ, τότε χρὴ
στρουθῶν νέφος ἀρθέν

καὶ σπερμολόγων ἐκ τῶν ἀγρῶν τὸ σπέρμ' αὐ-
τῶν ἀνακάψαι·

κάπειτ' αὐτοῖς ἢ Δημήτηρ πυροὺς πεινώσι με-
τρίτῳ. 570

ΕΥ. οὐκ ἐβελήσει μὰ Δί', ἀλλ' ὄψει προφάσεις αὐτὴν
παρέχουσιν.

ΠΕ. οἱ δ' αὖ κόρακες τῶν ζευγαρίων, οἷσιν τὴν γῆν
καταροῦσιν,

καὶ τῶν προβάτων τοὺς ὀφθαλμοὺς ἐκκοψάντων
ἐπὶ πείρᾳ·

εἴθ' ἀπόλλων, ἱατρός γ' ὦν, ἰάσθω· μισθοφορεῖ
δέ.

ΕΥ. μή, πρίν γ' ἂν ἐγὼ τὸ βοιδαρίῳ τῶμὸν πρώτιστ'
ἀποδῶμαι. 575

ΠΕ. ἦν δ' ἡγῶνται σὲ Θεόν, σὲ Βίον, σὲ δὲ Γῆν, σὲ
Κρόνον, σὲ Ποσειδῶ,

ἀγάθ' αὐτοῖσιν πάντα παρέσται.

ΕΠ. λέγε δὴ μοι τῶν ἀγαθῶν ἓν.

- ΠΕ. πρῶτα μὲν αὐτῶν τὰς οἰνάνθας οἱ πάρνοπες οὐ
κατέδονται,
ἀλλὰ γλαυκῶν λόχος εἰς αὐτοὺς καὶ κερχνήδων
ἐπιτρίψει. 580
- εἴθ' οἱ κνῖπες καὶ ψῆνες αἰὲ τὰς συκάς οὐ κατέ-
δονται,
ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία
κιχλῶν.
- ΕΠ. πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς ; καὶ γὰρ
τούτου σφόδρ' ἐρώσι.
- ΠΕ. τὰ μέταλλ' αὐτοῖς μαντευομένοις οὗτοι δώσουσι
τὰ χρηστά,
τάς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν
κατερουῖσιν,
ὥστ' ἀπολείται τῶν ναυκλήρων οὐδεὶς. 585
- ΕΠ. πῶς οὐκ ἀπολείται ;
- ΠΕ. προερεῖ τις αἰὲ τῶν ὀρνίθων μαντευομένῳ περὶ
τοῦ πλοῦ·
νυνὶ μὴ πλεῖ, χειμῶν ἔσται· νυνὶ πλεῖ, κέρδος
ἐπέσται.
- ΕΥ. γαῦλον κτῶμαι, καὶ ναυκληρῶ, κοῦκ ἂν μείναιμι
παρ' ὑμῖν.
- ΠΕ. τοὺς θησανρούς τ' αὐτοῖς δείξουσ' οὓς οἱ πρό-
τερον κατέθεντο
τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι· λέγουσι δέ τοι
τάδε πάντες, 590
οὐδεὶς οἶδεν τὸν θησανρὸν τὸν ἐμὸν πλὴν εἴ τις
ἄρ' ὄρνις.

ΕΥ. πωλῶ γαῦλον, κτῶμαι σμινύην, καὶ τὰς ὑδρίας
ἀνορύττω.

ΕΠ. πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς, οὓσαν παρὰ τοῖσι
θεοῖσιν;

ΠΕ. ἦν εὖ πράττωσ', οὐχ ὑγεία μεγάλη τοῦτ' ἐστί;
σάφ' ἴσθι,
ὥς ἄνθρωπός γε κακῶς πράττων ἀτεχνῶς οὐδεὶς
ὑγιαίνει. 595

ΕΠ. πῶς δ' εἰς γῆράς ποτ' ἀφίξονται; καὶ γὰρ τοῦτ'
ἔστ' ἐν Ὀλύμπῳ·
ἢ παιδάρι' ὄντ' ἀποθνήσκειν δεῖ;

ΠΕ. μὰ Δί' ἀλλὰ τριακόσι' αὐτοῖς
ἔτι προσθήσουσ' ὄρνιθες ἔτη.

ΕΠ. παρὰ τοῦ;

ΠΕ. παρὰ τοῦ; παρ' ἐαυτῶν.
οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζῶει λακέ-
ρυζα κορώνη;

ΕΥ. αἰβοῖ·
ὥς πολλῶ δὴ κρείττους οὗτοι τοῦ Διὸς ἡμῖν
βασιλεύειν. 600

ΠΕ. οὐ γὰρ πολλῶ;
πρῶτον μὲν γ' οὐχὶ νεὸς ἡμᾶς
οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς,
οὐδὲ θυρῶσαι χρυσαῖσι θύραις,
ἀλλ' ὑπὸ θάμνοισ καὶ πρινιδίοις 605
οἰκήσουσιν. τοῖς δ' αὖ σεμνοῖς
τῶν ὀρνίθων δένδρον ἐλαίας
ὁ νεὸς ἔσται· κοῦδ' εἰς Δελφούς

οὐδ' εἰς Ἀμμων' ἐλθόντες, ἐκεῖ
 θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις 610
 καὶ τοῖς κοτίνοις στάντες ἔχοντες
 κριθάς, πυρούς, εὐξόμεθ' αὐτοῖς
 ἀνατείνοντες τὼ χεῖρ' ἀγαθῶν
 διδόναι τι μέρος· καὶ ταῦθ' ἡμῖν
 παραχρῆμ' ἔσται 615

πυρούς ὀλίγους προβαλοῦσιν.

ΧΟ. ὦ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθίστου
 μεταπίπτων,
 οὐκ ἔστιν ὅπως ἂν ἐγὼ ποθ' ἐκὼν τῆς σῆς γνώ-
 μης ἔτ' ἀφείμην.

ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις
 ἐπηπείλησα καὶ κατώμοσα, 620
 ἦν σὺ παρ' ἐμὲ θέμενος
 ὁμόφρονας λόγους δικαίους,
 ἀδόλους, ὁσίους,
 ἐπὶ θεοὺς ἔης,
 ἐμοὶ φρονῶν ξυνφδά, μὴ 625
 πολὺν χρόνον θεοὺς ἔτι
 σκῆπτρα τὰμὰ τρίψειν.

ἀλλ' ὅσα μὲν δεῖ ῥώμῃ πράττειν, ἐπὶ ταῦτα
 τεταξόμεθ' ἡμεῖς·

ὅσα δὲ γνώμῃ δεῖ βουλευεῖν, ἐπὶ σοὶ τάδε πάντ'
 ἀνάκειται.

ΕΠ. καὶ μὴν μὰ τὸν Δί' οὐχὶ νυστάζειν γ' ἔτι 630
 ὦρα ὅστιν ἡμῖν οὐδὲ μελλονικιᾶν,
 ἀλλ' ὥς τάχιστα δεῖ τι δρᾶν· πρῶτον δ' ἴτε

εἰσέλθετ' εἰς νεοττιάν γε τὴν ἐμήν,
καὶ τὰμὰ κάρφη, καὶ τὰ παρόντα φρύγανα,
καὶ τοῦνομ' ἡμῖν φράσατον. 635

ΠΕ. ἄλλα ῥάδιον.
ἐμοὶ μὲν ὄνομα Πεισθέταιρος.

ΕΠ. τῷ δὲ τί;

ΠΕ. Εὐελπίδης Θριῶθεν.

ΕΠ. ἄλλα χαίρετον
ἄμφω.

ΠΕ. δεχόμεσθα.

ΕΠ. δεῦρο τοίνυν εἵσιτον.

ΠΕ. ἴωμεν· εἰσηγοῦ σὺ λαβὼν ἡμᾶς.

ΕΠ. ἴθι.

ΠΕ. ἀτὰρ τὸ δεῖνα δεῦρ' ἐπανάκρουσαι πάλιν. 640
φέρ' ἴδω, φράσον νῶν, πῶς ἐγὼ τε χούτοσὶ
ξυνεσόμεθ' ὑμῖν πετομένοις οὐ πετομένω;

ΕΠ. καλῶς.

ΠΕ. ὄρα νυν ὥς ἐν Αἰσώπου λόγοις
ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὥς
φλαύρως ἐκοινώνησεν αἰετῷ ποτέ. 645

ΕΠ. μηδὲν φοβηθῆς· ἔστι γάρ τι ῥίζιον,
ὃ διατραγόντ' ἔσσεσθον ἐπτερωμένω.

ΠΕ. οὕτω μὲν εἰσίσωμεν. ἄγε δὴ Ξανθία
καὶ Μανόδωρε, λαμβάνετε τὰ στρώματα.

ΧΟ. οὗτος, σὲ καλῶ, σὲ καλῶ. 650

ΕΠ. τί καλεῖς;

ΧΟ. τούτους μὲν ἄγων μετὰ σαυτοῦ

ἀρίστισον εὖ· τὴν δ' ἡδυμελῇ ξύμφωνον ἀηδόνα
 Μούσης
 κατάλειψ' ἡμῖν δεῦρ' ἐκβιβάσας, ἵνα παίσωμεν μετ'
 ἐκείνης.

ΠΕ. ὦ τοῦτο μέντοι νῆ Δί' αὐτοῖσιν πιθοῦ·
 ἐκβίβασον ἐκ τοῦ βοντόμου τούρνιθιον,
 ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτήν, ἵνα 655
 καὶ νὼ θεασώμεσθα τὴν ἀηδόνα.

ΕΠ. ἀλλ' εἰ δοκεῖ σφῶν, ταῦτα χρὴ δρᾶν. ἡ Πρόκνη
 ἔκβαινε, καὶ στυγὴν ἐπιδείκνυ τοῖς ξένοις.

ΠΕ. ὦ Ζεῦ πολυτίμηθ', ὥς καλὸν τούρνιθιον,
 ὥς δ' ἀπαλόν, ὥς δὲ λευκόν. 660

ΕΥ. ἀρά γ' οἶσθ' ὅτι—

ΠΕ. ὅσον δ' ἔχει τὸν χρυσόν, ὥσπερ παρθένος.

ΕΥ. ἐγὼ μὲν αὐτήν καὶ φιλήσαί μοι δοκῶ.

ΠΕ. ἀλλ' ὦ κακόδαιμον, ῥύγχος ὀβελίσκοιν ἔχει.

ΕΥ. ἀλλ' ὥσπερ ὦν νῆ Δί' ἀπολέψαντα χρὴ
 ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾶθ' οὕτω φιλεῖν. 665

ΕΠ. ἴωμεν.

ΠΕ. ἡγοῦ δὴ σὺ νῶν ἀγαθῇ τύχῃ.

ΧΟ. ὦ φίλη, ὦ ξουθή,
 φίλτατον ὀρνέων,
 πάντων ξύννομε τῶν ἐμῶν
 ὕμνων ξύντροφ' ἀηδοί,
 ἡλθες, ἡλθες, ὦφθης,
 ἡδὺν φθόγγον ἐμοὶ φέρουσ'.
 ἀλλ' ὦ καλλιβόαν κρέκουσ' 670

αὐλὸν φθέγμασιν ἡρινοῖς,
 ἄρχου τῶν ἀναπαίστων. 675
 Ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ
 προσόμοιοι,
 ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φύλ'
 ἀμενηνά,
 ἀπτῆνες ἐφημέριοι, ταλαοὶ βροτοί, ἄνδρες εἰκε-
 λόνειροι,
 πρόσσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς
 αἰὲν εὐούσι,
 τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἄφθιτα μηδο-
 μένοισιν, 680
 ἵν' ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν
 μετεώρων,
 φύσιν οἰωνῶν, γένεσιν τε θεῶν, ποταμῶν τ',
 Ἑρέβους τε, Χάους τε,
 εἰδότες ὀρθῶς, παρ' ἐμοῦ Προδίκη κλάειν εἵπητε
 τὸ λοιπόν.
 Χάος ἦν καὶ Νύξ Ἑρεβός τε μέλαν πρῶτον καὶ
 Τάρταρος εὐρύς·
 γῇ δ', οὐδ' ἀήρ, οὐδ' οὐρανὸς ἦν· Ἑρέβους δ'
 ἐν ἀπείροσι κόλποις 685
 τίκτει πρῶτιστον ὑπηνέμιον Νύξ ἢ μελανόπτερος
 ὦόν,
 ἐξ οὗ περιτελλομέναις ὥραις ἔβλασθεν Ἔρως ὁ
 ποθεινός,
 στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς ἀνε-
 μώκεσι δίναις.

οὗτος δὲ Χάει πτερόεντι μιγείς νυχίῳ κατὰ Τάρ-
ταρον εὐρύν

ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν
ἐς φῶς. 690

πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἑρώς
ξυνέμιξεν ἅπαντα·

ξυμμιγνυμένων δ' ἐτέρων ἐτέροις γένετ' οὐρανός,
ὠκεανός τε,

καὶ γῆ, πάντων τε θεῶν μακάρων γένος ἄφθιτον.
ὦδε μὲν ἐσμέν

πολὺ πρεσβύτατοι πάντων μακάρων. ἡμεῖς δ'
ὥς ἐσμέν Ἑρωτος,

πολλοῖς δῆλον· πετόμεσθά τε γὰρ καὶ τοῖσιν
ἐρῶσι σύνεσμεν· 695

πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων
τὰ μέγιστα.

πρῶτα μὲν ὦρας φαίνομεν ἡμεῖς ἦρος, χειμῶνος,
ὁπώρας·

σπείρειν μὲν, ὅταν γέρανος κρώζουσ' ἐς τὴν
Λιβύην μεταχωρῇ,

καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι
καθεύδειν,

εἶτα δ' Ὀρέστη χλαῖναν ὑφαίνειν, ἵνα μὴ ῥιγῶν
ἀποδύῃ. 700

ἴκτινος δ' αὖ μετὰ ταῦτα φανείς ἐτέραν ὦραν
ἀποφαίνειν,

ἡνίκα πεκτεῖν ὦρα προβάτων πόκον ἡρινόν· εἶτα
χελιδών,

ὅτε χρὴ χλαῖναν πωλεῖν ἤδη, καὶ ληδάριον τι
πρίασθαι.

ἐσμέν δ' ὑμῖν Ἀμμων, Δελφοί, Δωδώνη, Φοῖβος
Ἀπόλλων.

ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνις, οὕτω πρὸς ἅπαντα
τρέπεσθε, 705

πρὸς τ' ἐμπορίαν, καὶ πρὸς βίотου κτῆσιν, καὶ
πρὸς γάμον ἀνδρός.

ὄρνιν τε νομίζετε πάνθ' ὅσαπερ περὶ μαντείας
διακρίνει·

φήμη γ' ὑμῖν ὄρνις ἐστί· πταρμόν τ' ὄρνιθα κα-
λεῖτε·

ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν,
ὄνον ὄρνιν.

ἄρ' οὐ φανερώς ἡμεῖς ὑμῖν ἐσμέν μαντεῖος Ἀπόλ-
λων ; 710

ἦν οὖν ἡμᾶς νομίσητε θεούς,

ἔξετε χρῆσθαι μάντεσι Μούσαις,

αὔραις, ὥραις, χειμῶνι, θέρει,

μετρίῳ πνίγει· κούκ ἀποδράντες

καθεδούμεθ' ἄνω σεμννόμενοι 715

παρὰ ταῖς νεφέλαις ὥσπερ χὼ Ζεὺς·

ἀλλὰ παρόντες δώσομεν ὑμῖν,

αὐτοῖς, παισίν, παίδων παισίν,

πλουθυγίαν,

εὐδαιμονίαν, βίον, εἰρήνην, 720

νεότητα, γέλωτα, χορούς, θαλίας,

γάλα τ' ὀρνίθων.

ὥστε παρέσται κοπιᾶν ὑμῖν
 ὑπὸ τῶν ἀγαθῶν·

οὕτω πλουτήσετε πάντες. 725

Μοῦσα λοχμαία,

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίγξ,

ποικιλη, μεθ' ἧς ἐγὼ

νάπαισί τε καὶ κορυφαῖς ἐν ὀρείαις,

τιὸ τιὸ τιὸ τιοτίγξ, 730

ἰζόμενος μελίας ἐπὶ φυλλοκόμου,

τιὸ τιὸ τιὸ τιοτίγξ,

δι' ἐμῆς γέννος ξουθῆς μελέων

Πανὶ νόμους ἱεροὺς ἀναφαίνω,

σεμνά τε μητρὶ χορεύματ' ὀρεῖα, 735

τοτοτοτοτοτοτοτοτοτοτίγξ,

ἐνθεν ὥσπερ ἡ μέλιττα

Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρ-
 πόν, ἀεὶ φέ-

ρων γλυκεῖαν φῶδάν.

τιὸ τιὸ τιὸ τιοτίγξ. 740

εἰ μετ' ὀρνίθων τις ὑμῶν ὃ θεαταὶ βούλεται

διαπλέκειν ζῶν ἡδέως τὸ λοιπόν, ὥς ἡμᾶς ἴτω.

ὅσα γάρ ἐστιν ἐνθάδ' αἰσχροὶ τῷ νόμῳ κρατούμενα,

ταῦτα πάντ' ἐστὶν παρ' ἡμῖν τοῖσιν ὄρνισιν καλά.

εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχροὺς τὸν πατέρα τύπτειν

νόμῳ, 745

τουτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστίν, ἣν τις τῷ πατρὶ

προσδραμὼν εἶπη πατάξας, αἶρε πλήκτρον, εἰ

μάχει.

εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος,
 ἀτταγᾶς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.
 εἰ δὲ τυγχάνει τις ὧν Φρῦξ μηδὲν ἦττον Σπιν-
 θάρου, 750
 φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γέ-
 νους.

εἰ δὲ δουλός ἐστι καὶ Κὰρ ὥσπερ Ἐξηκεστιίδης,
 φυσάτω πάππους παρ' ἡμῖν, καὶ φανοῦνται φρά-
 τορες.

εἰ δ' ὁ Πισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας
 βούλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον·
 ὥς παρ' ἡμῖν οὐδὲν αἰσχρόν ἐστιν ἐκπερδικίσαι.

τοιιάδε κύκνοι,
 τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίγξ,
 συμμιγῇ βοὴν ὁμοῦ
 πτεροῖσι κρέκοντες ἱακχον Ἀπόλλω, 760
 τιὸ τιὸ τιὸ τιοτίγξ,

ὄχθῳ ἐφεζόμενοι παρ' Ἑβρον ποταμόν,
 τιὸ τιὸ τιὸ τιοτίγξ·
 διὰ δ' αἰθέριον νέφος ἦλθε βοά·
 πτῆξε δὲ ποικίλα φῦλά τε θηρῶν, 765
 κύματά τ' ἔσβεσε νήνεμος αἶθρη,
 τοτοτοτοτοτοτοτοτοτοτίγξ·

πᾶς δ' ἐπεκτύπησ' Ὀλυμπος·
 εἶλε δὲ θάμβος ἀνακτας· Ὀλυμπιάδες δὲ
 μέλος Χάριτες Μοῦ-
 σαί τ' ἐπωλόλυξαν. 770
 τιὸ τιὸ τιὸ τιοτίγξ.

οὐδὲν ἔστ' ἄμεινον οὐδ' ἥδιον ἢ φῦσαι πτερά.
 αὐτίχ' ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,
 εἴτα πεινῶν τοῖς χοροῖσι τῶν τραγῳδῶν ἤχθετο,
 ἐκπτόμενος ἂν οὗτος ἠρίστησεν ἐλθὼν οἴκαδε, 775
 κἄτ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὖθις αὖ κατέπτετο.
 ἄρ' ὑπόπτερον γενέσθαι παντός ἐστιν ἄξιον;
 ὥς Διτρέφης γε πυτιναῖα μόνον ἔχων πτερά
 ἠρέθη φύλαρχος, εἴθ' ἵππαρχος, εἴτ' ἐξ οὐδενὸς
 μεγάλα πράττει, κἄστὶ νυνὶ ξουθὸς ἵππαλεκτρυνών.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΕΥΕΛΠΙΔΗΣ. ΕΠΟΥ.
 ΧΟΡΟΣ.

ΠΕ. Ταυτὶ τοιαυτί· μὰ Δί' ἐγὼ μὲν πράγμα πω
 γελοιότερον οὐκ εἶδον οὐδεπώποτε.

ΕΥ. ἐπὶ τῷ γελᾷς;

ΠΕ. ἐπὶ τοῖσι σοῖς ὠκυπτέροις.

οἷσθ' ὃ μάλιστ' ἔοικας ἐπτερωμένος;

εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ. 785

ΕΥ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῳ.

ΠΕ. ταυτὶ μὲν ἠκάσμεσθα κατὰ τὸν Αἰσχύλον·
 τὰδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς.

ΕΠ. ἄγε δὴ τί χρὴ δρᾶν;

ΠΕ. πρῶτον ὄνομα τῇ πόλει
 θέσθαι τι μέγα καὶ κλεινόν· εἴτα τοῖς θεοῖς 790
 θῦσαι μετὰ τοῦτο.

- ΕΥ. ταῦτα κάμοι συνδοκεῖ.
- ΕΠ. φέρ' ἴδω, τί οὖν ἡμῖν ὄνομ' ἔσται τῇ πόλει;
- ΠΕ. βούλεσθε τὸ μέγα τοῦτο, τοῦκ Λακεδαίμονος,
Σπάρτην ὄνομα καλῶμεν αὐτήν;
- ΕΥ. Ἡράκλεις·
Σπάρτην γὰρ ἂν θείμην ἐγὼ τῇμῃ πόλει; 795
οὐδ' ἂν χαμεύνη πάνυ γε κειρίαν γ' ἔχων.
- ΠΕ. τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ';
- ΕΥ. ἐντευθενὶ
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων
χαῦνόν τι πάνυ.
- ΠΕ. βούλει Νεφελοκοκκυγίαν;
- ΕΠ. ἰοὺ ἰοῦ·
καλὸν γὰρ ἀτεχνῶς καὶ μέγ' εὖρες τοῦνομα. 800
- ΕΥ. ἄρ' ἐστὶν αὐτηγὶ Νεφελοκοκκυγία,
ἵνα καὶ τὰ Θεαγένους, τὰ πολλὰ χρήματα,
τά τ' Αἰσχίνου γ' ἅπαντα;
- ΠΕ. καὶ λῶστον μὲν οὖν
τὸ Φλέγρας πεδῖον, ἵν' οἱ θεοὶ τοὺς Γηγενεῖς
ἀλαζονευόμενοι καθυπερηκόντισαν. 805
- ΕΥ. λιπαρὸν τὸ χρῆμα τῆς πόλεως. τίς δαὶ θεὸς
πολιοῦχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;
- ΠΕ. τί δ' οὐκ Ἀθηναίαν ἐῶμεν πολιάδα;
- ΕΥ. καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις,
ὅπου θεός, γυνὴ γεγονυῖα, πανοπλίαν 810
ἔστηκ' ἔχουσα, Κλεισθένης δὲ κερκίδα;
- ΠΕ. τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν;
- ΕΠ. ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ,

ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ
 Ἄρεος νεοττός.

815

ΕΥ. ὦ νεοττέ δέσποτα·

ὥς δ' ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.

ΠΕ. ἄγε νυν, σὺ μὲν βάδιζε πρὸς τὸν αέρα,
 καὶ τοῖσι τειχίζουσι παραδιακόνει,
 χάλικας παραφόρει, πηλὸν ἀποδὺς ὄργασον,
 λεκάνην ἀνένεγκε, κατάρπες ἀπὸ τῆς κλίμακος,
 φύλακας κατάρπῃσαι, τὸ πῦρ ἐγκρυπτ' αἰεῖ, 821
 κωδωνοφορῶν περίτρεχε, καὶ κάθειδ' ἐκεῖ·
 κήρυκα δὲ πέμψον, τὸν μὲν εἰς θεοὺς ἄνω,
 ἕτερον δ' ἄνωθεν αὖ παρ' ἀνθρώπους κάτω,
 κάκειῖθεν αὖθις παρ' ἐμέ. 825

ΕΥ. σὺ δέ γ' αὐτοῦ μένων
 οἴμωζε παρ' ἐμ'.

ΠΕ. ἴθ' ὦ ἰγάθ' οἱ πέμπω σ' ἐγώ.
 οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἅ λέγω πεπράξεται.
 ἐγὼ δ' ἵνα θύσω τοῖσι καινοῖσιν θεοῖς,
 τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ.
 παῖ, παῖ, τὸ κανοῦν αἵρεσθε καὶ τὴν χέρνιβα. 830

ΧΟ. ὁμορρόθῳ, συνθέλω,
 συμπαραινέσας ἔχω
 προσόδια μεγάλα
 σεμνὰ προσιέναι θεοῖσιν·
 ἅμα δὲ προσέτι χάριτος ἔνεκα 835
 προβάτιόν τι θύειν.
 ἴτω, ἴτω, ἴτω δὲ Πυθιάς βοά·
 συναδέτω δὲ Χαῖρις ῥδάν.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΕΠΟΥ. ΙΕΡΕΥΣ.

- ΠΕ. παῦσαι σὺ φυσῶν. Ἡράκλεις, τουτὶ τί ἦν ;
τουτὶ μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δεῖν' ἰδὼν, 840
οὐπὼ κόρακ' εἶδον ἐμπεφορβιωμένον.
ἱερεῦ, σὸν ἔργον, θῦε τοῖς καινοῖς θεοῖς.
- ΙΕ. δράσω τάδ'. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων ;
εὐχέσθε τῇ Ἑστίᾳ τῇ ὀρνιθείᾳ, καὶ τῷ ἰκτίνῳ τῷ
ἐστιούχῳ, καὶ ὄρνισιν Ὀλυμπίοις καὶ Ὀλυμπίῃσι
πᾶσι καὶ πάσῃσιν, 846
- ΠΕ. ὦ Σουνιέρακε, χαῖρ' ἄναξ Πελαργικέ.
- ΙΕ. καὶ κύκνῳ Πυθίῳ καὶ Δηλίῳ, καὶ Λητοῖ Ὀρτυ-
γομήτρᾳ, καὶ Ἀρτέμιδι Ἀκαλανθίδι,
- ΠΕ. οὐκέτι Κολαινίς, ἀλλ' Ἀκαλανθίς Ἀρτεμις. 850
- ΙΕ. καὶ φρυγίλῳ Σαβαζίῳ, καὶ στρουθῷ μεγάλῃ μητρὶ
θεῶν καὶ ἀνθρώπων,
- ΠΕ. δέσποινα Κυβέλη, στρουθέ, μήτηρ Κλεοκρίτου.
- ΙΕ. διδόναι Νεφελοκοκκυγιεῦσιν ὑγίειαν καὶ σωτη-
ρίαν, αὐτοῖσι καὶ Χίοισι, 855
- ΠΕ. Χίοισιν ἥσθην πανταχοῦ προσκειμένοις.
- ΙΕ. καὶ ἥρωσι, καὶ ὄρνισι, καὶ ἡρώων παισί, καὶ
πορφυρίωνι, καὶ πελεκᾶντι, καὶ πελεκίνῳ, καὶ
φλέξιδι, καὶ τέτρακι, καὶ ταῶνι, καὶ ἐλεᾷ, καὶ
βάσκα, καὶ ἐλασᾷ, καὶ ἐρωδιῷ, καὶ καταράκτῃ,
καὶ μελαγκορύφῳ, καὶ αἰγιθάλλῳ, 861
- ΠΕ. παῦ' ἐς κόρακας· παῦσαι καλῶν, ἰοῦ ἰοῦ.
ἐπὶ ποῖον ὦ κακὸδαιμον ἱερεῖον καλεῖς
άλιαιέτους καὶ γῦπας ; οὐχ ὀράς ὅτι

ἰκτινος εἷς ἂν τοῦτό γ' οἷχοιθ' ἀρπάσας; 865

ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα·

ἐγὼ γὰρ αὐτὸς τουτογὶ θύσω μόνος.

ΙΕ. εἴτ' αὖθις αὖ τᾶρά σοι

δεῖ με δεύτερον μέλος

χερνίβι θεοσεβές 870

ὄσιον ἐπιβοᾶν, καλεῖν δὲ

μάκαρας, ἓνα τινὰ μόνον, εἴπερ

ἱκανὸν ἔξετ' ὄψον.

τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν

γένειόν ἐστι καὶ κέρατα. 875

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΧΟΡΟΣ. ΠΟΙΗΤΗΣ.

ΠΕ. θύοντες εὐξώμεσθα τοῖς πτερίνοισι θεοῖς.

ΠΟ. Νεφελοκοκκυγίαν τὰν εὐδαίμονα

κλῆσον ὦ Μοῦσα

τεαῖς ἐν ὕμνων ᾠδαῖς.

ΠΕ. τουτὶ τὸ πρᾶγμα ποδαπὸν; εἰπέ μοι, τίς εἶ; 880

ΠΟ. ἐγὼ μελιγλώσσων ἐπέων ἰεὺς αἰοιδάν,

Μουσάων θεράπων

ὀτρηρός, κατὰ τὸν Ὅμηρον.

ΠΕ. ἔπειτα δῆτα δοῦλος ὢν κόμην ἔχεις;

ΠΟ. οὐκ, ἀλλὰ πάντες ἐσμὲν οἱ διδάσκαλοι 885

Μουσάων θεράποντες

ὀτρηροί, κατὰ τὸν Ὅμηρον.

ΠΕ. οὐκ ἐτὸς ὀτρηρὸν καὶ τὸ ληδάριον ἔχεις.

ἀτὰρ ὦ ποιητὰ κατὰ τί δεῦρ' ἀνεφθάρης;

ΠΟ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας 890
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλά,
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.

ΠΕ. ταυτὶ σὺ πότε ἐποίησας ἀπὸ ποίου χρόνου;

ΠΟ. πάλαι, πάλαι δὴ τήνδ' ἐγὼ κλήζω πόλιν.

ΠΕ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ, 895
καὶ τοῦνομ' ὥσπερ παιδίῳ νῦν δὴ 'θέμην;

ΠΟ. ἀλλὰ τις ὠκεία Μουσάων φάτις
οἷά περ ἵππων ἀμαρυγά.
σὺ δὲ πάτερ κτίστορ Αἴτνας,
ζαθέων ἱερῶν ὁμώνυμε, 900
δὸς ἐμίν, ὅ τι περ
τεᾷ κεφαλᾷ θέλεις
πρόφρων δόμεν ἐμὴν τείν.

ΠΕ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,
εἰ μὴ τι τούτῳ δόντες ἀποφευξόμεθα. 905
οὗτος, σὺ μέντοι σπολάδα καὶ χιτῶν ἔχεις,
ἀπόδυθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.
ἔχε τὴν σπολάδα· πάντως δέ μοι ῥιγῶν δοκεῖς.

ΠΟ. τόδε μὲν οὐκ ἀέκουσα φίλα
Μοῦσα δῶρον δέχεται· 910
τὸ δὲ τεᾷ φρενὶ μάθε
Πινδάρειον ἔπος·

ΠΕ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται.

ΠΟ. νομάδεσσι γὰρ ἐν Σκύθαις
ἀλάται Στράτων, 915
ὃς ὑφαντοδόνητον ἔσθος οὐ πέπαται·
ἀκλεῆς δ' ἔβα σπολὰς ἄνευ χιτῶνος.

ξύνες ὅ τοι λέγω.

ΠΕ. ξυνήμ' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.
ἀπόδυθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν. 920
ἄπελθε τουτονὶ λαβών.

ΠΟ. ἀπέρχομαι,
κάς τὴν πόλιν γ' ἐλθὼν ποιήσω δὴ ταδί·
κλῆσον ὦ χρυσόθρονε τὰν
τρομεράν, κρυεράν·
νιφόβολα πεδία, πολύσπορά τ' 925
ἤλυθον· ἀλαλάν.

ΠΕ. νὴ τὸν Δί' ἀλλ' ἤδη πέφευγας ταυταγὶ
τὰ κρυερό, τονδὶ τὸν χιτωνίσκον λαβών.
τουτὶ μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,
οὔτω ταχέως τοῦτον πεπύσθαι τὴν πόλιν. 930
αὖθις σὺ περιχώρει λαβὼν τὴν χερνίβα.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΙΕΡΕΥΣ. ΧΡΗΣΜΟΛΟΓΟΣ.
ΧΟΡΟΣ.

ΙΕ. εὐφημία 'στω.

ΧΡ. μὴ κατάρξῃ τοῦ τράγου.

ΠΕ. σὺ δ' εἰ τίς;

ΧΡ. ὅστις; χρησμολόγος.

ΠΕ. οἴμωζέ νυν.

ΧΡ. ὦ δαιμόνιε, τὰ θεῖα μὴ φαύλως φέρε·
ὥς ἔστι Βάκιδος χρησμὸς ἀντικρυς λέγων 935
εἰς τὰς Νεφελοκοκκυγίας.

ΠΕ. κάπειτα πῶς

ταῦτ' οὐκ ἐχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πόλιν
τὴνδ' οἰκίσαι ;

ΧΡ. τὸ θεῖον ἐνεπόδιζέ με.

ΠΕ. ἀλλ' οὐδὲν οἶόν ἐστ' ἀκοῦσαι τῶν ἐπῶν.

ΧΡ. Ἄλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορώναι 940
ἐν ταύτῳ τὸ μεταξὺ Κορίνθου καὶ Σικυῶνος,

ΠΕ. τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων ;

ΧΡ. ἡνίξαθ' ὁ Βάκισ τοῦτο πρὸς τὸν ἄερα.
πρῶτον Πανδώρα θῦσαι λευκότριχα κριόν· 944
ὃς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρότιστα προφήτης,
τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα,

ΠΕ. ἔνεστι καὶ τὰ πέδιλα ;

ΧΡ. λαβὲ τὸ βιβλίον.

καὶ φιάλην δοῦναι, καὶ σπλάγχχνων χεῖρ' ἐπι-
πλῆσαι.

ΠΕ. καὶ σπλάγχχνα διδόν' ἔνεστι ; 949

ΧΡ. λαβὲ τὸ βιβλίον.

κἂν μέν, θέσπιε κοῦρε, ποιῆς ταῦθ' ὥς ἐπιτελλω,
αἰετός ἐν νεφέλῃσι γενήσεται· αἱ δέ κε μὴ δῶς,
οὐκ ἔσει οὐ τρυγών, οὐδ' αἰετός, οὐ δρυκολάπτῃς.

ΠΕ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα ;

ΧΡ. λαβὲ τὸ βιβλίον.

ΠΕ. οὐδὲν ἄρ' ὁμοίος ἐσθ' ὁ χρησμὸς τουτῷ,
ὃν ἐγὼ παρὰ τὰπόλλωνος ἔξεγραψάμην· 955
Αὐτὰρ ἐπὴν ἄκλητος ἰὼν ἄνθρωπος ἀλαζών
λυπῇ θύοντας, καὶ σπλαγχνεύειν ἐπιθυμῇ,
δὴ τότε χρὴ τύπτειν αὐτὸν πλευρῶν τὸ μεταξύ,

ΧΡ. οὐδὲν λέγειν οἶμαί σε.

- ΠΕ. λαβὲ τὸ βιβλίον.
καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσι, 960
μήτ' ἦν Λάμπων ἢ μήτ' ἦν ὁ μέγας Διοπείθης.
ΧΡ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα;
ΠΕ. λαβὲ τὸ βιβλίον.
οὐκ εἰ θύραζ' ἐς κόρακας;
ΧΡ. οἷμοι δείλαιος.
ΠΕ. οὐκουν ἐτέρωσε χρησμολογήσεις ἐκτρέχων;

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΜΕΤΩΝ. ΧΟΡΟΣ.

- ΜΕ. ἤκω παρ' ὑμᾶς 965
ΠΕ. ἕτερον αὖ τουτὶ κακόν.
τί δ' αὖ σὺ δράσων; τίς δ' ἰδέα βουλήματος;
τίς ἢ ἴπινοια, τίς ὁ κόθορνος, τῆς ὁδοῦ;
ΜΕ. γεωμετρῆσαι βούλομαι τὸν ἀέρα
ὑμῖν, διελεῖν τε κατὰ γύας.
ΠΕ. πρὸς τῶν θεῶν,
σὺ δ' εἰ τίς ἀνδρῶν; 970
ΜΕ. ὅστις εἴμ' ἐγώ; Μέτων,
ὃν οἶδεν Ἑλλὰς χῶ Κολωνός.
ΠΕ. εἰπέ μοι,
ταυτὶ δέ σοι τί ἔστι;
ΜΕ. κανόνες ἀέρος.
αὐτίκα γὰρ ἀήρ ἐστι τὴν ἰδέαν ὅλος
κατὰ πνιγέα μάλιστα. προσθεῖς οὖν ἐγὼ
τὸν κανόν' ἄνωθεν τουτονὶ τὸν καμπύλον, 975
ἐνθεῖς διαβήτην—μανθάνεις;

- ΠΕ. οὐ μανθάνω.
- ΜΕ. ὀρθῶ μετρήσω κανόνι προστιθείς, ἵνα
ὁ κύκλος γένηταί σοι τετράγωνος, κὰν μέσῳ
ἀγορά, φέρουσαι δ' ὧσιν εἰς αὐτὴν ὁδοὶ
ὀρθαὶ πρὸς αὐτὸ τὸ μέσον, ὥσπερ τὰστέρος, 980
αὐτοῦ κυκλοτεροῦς ὄντος, ὀρθαὶ πανταχῇ
ἀκτῖνες ἀπολάμπουσιν.
- ΠΕ. ἄνθρωπος Θαλῆς.
- Μέτων,
- ΜΕ. τί ἔστιν;
- ΠΕ. οἶσθ' ὅτι ἡ φιλῶ σ' ἐγώ;
κάμοι πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.
- ΜΕ. τί δ' ἐστὶ δεινόν; 985
- ΠΕ. ὥσπερ ἐν Λακεδαίμονι
ξενηλατοῦνται καὶ κεκίνηνται τινες
πληγαὶ συχναὶ κατ' ἄστυ.
- ΜΕ. μὴν στασιάζετε;
- ΠΕ. μὰ τὸν Δί' οὐ δῆτ'.
- ΜΕ. ἀλλὰ πῶς;
- ΠΕ. ὁμοθυμαδὸν
σποδεῖν ἅπαντας τοὺς ἀλαζόνας δοκεῖ.
- ΜΕ. ὑπάγοιμί τάρ' ἄν. 990
- ΠΕ. νῆ Δί', ὥς οὐκ οἶδ' ἄρ' εἰ
φθαίης ἄν' ἐπείκεινται γὰρ ἐγγὺς αὐταί.
- ΜΕ. οἴμοι κακοδαίμων.
- ΠΕ. οὐκ ἔλεγον ἐγὼ πάλαι;
οὐκ ἀναμετρήσεις σαντὸν ἀπιὼν ἀλλαχῇ;

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΕΠΙΣΚΟΠΟΣ. ΧΟΡΟΣ.

ΕΠ. Ποῦ πρόξενοι ;

ΠΕ. τίς ὁ Σαρδανάπαλος οὐτοσί ;

ΕΠ. ἐπίσκοπος ἦκω δεῦρο τῷ κυάμφ λαχὼν 995
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕ. ἐπίσκοπος ;

ἔπεμψε δὲ τίς σε δεῦρο ;

ΕΠ. φαῦλον βιβλίον

Τελέου τι.

ΠΕ. βούλει δῆτα τὸν μισθὸν λαβὼν
μὴ πράγματ' ἔχειν, ἀλλ' ἀπιέναι ;

ΕΠ. νῆ τοὺς θεούς,
ἐκκλησιάσαι δ' οὖν ἐδεόμην οἴκοι μένων. 1000
ἔστιν γὰρ ἃ δι' ἐμοῦ πέπρακται Φαρνάκη.

ΠΕ. ἀπιθι λαβὼν· ἔστιν δ' ὁ μισθὸς οὐτοσί.

ΕΠ. τουτὶ τί ἦν ;

ΠΕ. ἐκκλησία περὶ Φαρνάκου.

ΕΠ. μαρτύρομαι τυπτόμενος ὦν ἐπίσκοπος.

ΠΕ. οὐκ ἀποσοβήσεις ; οὐκ ἀποίσεις τὸν κάδω ; 1005
οὐ δεινά ; καὶ πέμπουσιν ἤδη 'πισκόπους
εἰς τὴν πόλιν, πρὶν καὶ τεθύσθαι τοῖς θεοῖς.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ.

ΙΕΡΕΥΣ. ΕΠΙΣΚΟΠΟΣ. ΧΟΡΟΣ.

ΨΗ. Ἐὰν δ' ὁ Νεφελοκοκκυγιεὺς τὸν Ἀθηναῖον ἀδικῇ,

ΠΕ. τουτὶ τί ἔστιν αὖ κακὸν τὸ βιβλίον ;

ΨΗ. ψηφισματοπώλης εἰμί, καὶ νόμους νέους 1010
ἤκω παρ' ὑμᾶς δεῦρο πωλήσων.

ΠΕ. τὸ τί;

ΨΗ. Χρηῆσθαι Νεφελοκοκκυγιάς τοῖσδε τοῖς μέτροισι
καὶ σταθμοῖσι καὶ ψηφίσμασι, καθάπερ Ὀλοφύ-
ξιοι.

ΠΕ. σὺν δέ γ' οἷσί περ Ὀτοτύξιοι χρήσει τάχα. 1015

ΨΗ. οὗτος, τί πάσχεις;

ΠΕ. οὐκ ἀποίσεις τοὺς νόμους;
πικροὺς ἐγὼ σοι τήμερον δείξω νόμους.

ΕΠ. καλοῦμαι Πεισθέταιρον ὕβρεως ἐς τὸν Μουνν-
χιῶνα μῆνα.

ΠΕ. ἄλῃθες οὗτος; ἔτι γὰρ ἐνταῦθ' ἦσθα σύ; 1020

ΨΗ. Ἐὰν δέ τις ἐξελαύνῃ τοὺς ἄρχοντας, καὶ μὴ
δέχεται κατὰ τὴν στήλην,

ΠΕ. οἴμοι κακοδαίμων, καὶ σὺ γὰρ ἐνταῦθ' ἦσθ' ἔτι;

ΕΠ. ἀπολῶ σε, καὶ γράφω σε μυρίας δραχμάς.

ΠΕ. ἐγὼ δέ σου γε τὸ κάδω διασκεδῶ. 1025

ΕΠ. μέμνησ' ὅτε τῆς στήλης κατετίλας ἐσπέρας;

ΠΕ. αἰβοῖ· λαβέτω τις αὐτόν. οὗτος, οὐ μενεῖς;

ΙΕ. ἀπίωμεν ἡμεῖς ὡς τάχιστ' ἐντευθενὶ
θύσοντες εἴσω τοῖς θεοῖσι τὸν τράγον.

ΧΟ. Ἦδη μοι τῷ παντόπτῃ 1030

καὶ παντάρχα θνητοὶ πάντες
θύσουσ' εὐκταίαις εὐχαῖς.

πᾶσαν μὲν γὰρ γὰν ὀπτεύω,
σώζω δ' εὐθαλεῖς καρπούς,

κτείνων παμφύλων γένναν 1035

θηρῶν, οἳ πάντ' ἐν γαίᾳ
 ἐκ κάλυκος αὐξανόμενα γένυσιν πολυφάγοις,
 δένδρεσί τ' ἐφεζόμενα καρπὸν ἀποβόσκειται·
 κτείνω δ' οἳ κήπους εὐώδεις
 φθείρουσιν λύμαις ἐχθίσταις· 1040
 ἔρπετά τε καὶ δάκετα πάνθ', ὅσα περ
 ἔστιν, ὑπ' ἐμᾶς πτέρυγος
 ἐκ φοναῖς ὄλλυται.

τῇδε μέντοι θῆμέρα μάλιστ' ἐπαναγορεύεται,
 ἣν ἀποκτείνῃ τις ὑμῶν Διαγόραν τὸν Μήλιον, 1045
 λαμβάνειν τάλαντον· ἦν τε τῶν τυράννων τίς τινα
 τῶν τεθνηκότων ἀποκτείνῃ, τάλαντον λαμβάνειν.
 βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χήμεῖς ἐνθάδε·
 ἣν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθιον,
 λήψεται τάλαντον· ἦν δὲ ζῶντά γ' ἀγάγῃ, τέτ-
 ταρα· 1050

ὅτι συνέιρων τοὺς σπίνους πωλεῖ καθ' ἐπτά τοῦ-
 βολοῦ·

εἶτα φυσῶν τὰς κίχλας δείκνυσι καὶ λυμαίνεται,
 τοῖς τε κοψίχοισιν εἰς τὰς ῥίνας ἐγχεῖ τὰ πτερά·
 τὰς περιστεράς θ' ὁμοίως ξυλλαβὸν εἵρξας ἔχει,
 κάπαναγκάζει παλεύειν δεδεμένους ἐν δικτύῳ. 1055
 ταῦτα βουλόμεσθ' ἀνειπεῖν· κεί τις ὄρνιθας τρέφει
 εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι.
 ἦν δὲ μὴ πείθῃσθε, συλληφθέντες ὑπὸ τῶν ὀρνέων
 αὐθις ὑμεῖς αὖ παρ' ἡμῖν δεδεμένοι παλεύσετε.

εὐδαιμον φύλον πτηνῶν 1060

οἰωνῶν, οἳ χειμῶνος μὲν

χλαίνας οὐκ ἀμπισχοῦνται·

οὐδ' αὖ θερμὴ πνίγους ἡμᾶς

ἀκτὶς τηλαυγῆς θάλλπει·

ἀλλ' ἀνθρώπων λειμώνων

1065

φύλλων ἐν κόλποις ναίω,

ἡνίκ' ἂν ὁ θεσπέσιος ὄξυ μέλος ἀχέτας

θάλπεσι μεσημβρινοῖς ἡλιομανῆς βοᾶ.

χειμάζω δ' ἐν κοίλοις ἄντροις,

Νύμφαις οὐρείαις ξυμπαίζων·

1070

ἤρινά τε βοσκόμεθα παρθένια

λευκότροφα μύρτα, Χαρί-

των τε κηπεύματα.

τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,

ὅς' ἀγάθ', ἣν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώ-

σομεν,

1075

ὥστε κρείττω δῶρα πολλῶ τῶν Ἀλεξάνδρου

λαβεῖν.

πρῶτα μὲν γὰρ οὐ μάλιστα πᾶς κριτῆς ἐφίεται,

γλαῦκες ὑμᾶς οὐποτ' ἐπιλείψουσι Λαυριωτικαί·

ἀλλ' ἐνοικήσουσιν ὕδρον, ἐν τε τοῖς βαλαντίοις

ἐννεοττεύσουσι, καὶ κλέψουσιν μικρὰ κέρματα. 1080

εἶτα πρὸς τούτοιςιν ὥσπερ ἐν ἱεροῖς οἰκήσετε.

τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰτὸν·

καὶν λαχόντες ἀρχίδιον εἰθ' ἄρπάσαι βούλησθέ τι,

ὁξὺν ἱερακίσκον εἰς τὰς χεῖρας ὑμῖν δώσομεν.

ἤν δέ που δειπνήτε, πρηγορεῶνας ὑμῖν πέμψομεν.

ἤν δὲ μὴ κρίνητε, χαλκεύεσθε μηνίσκους φορεῖν

ὥσπερ ἀνδριάντες· ὡς ὑμῶν ὅς ἀν μὴ μῆν' ἔχῃ,

ὅταν ἔχητε χλανίδα λευκήν, τότε μάλισθ' οὕτω
 δίκην
 δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνεσι κατατιλώμενοι.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΑΓΓΕΛΟΣ. ΧΟΡΟΣ.

ΠΕ. Τὰ μὲν ἱέρ' ἡμῖν ἐστὶν ὦ'ρνιθες καλὰ· 1090
 ἀλλ' ὥς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος
 οὐδεὶς ὅτου πευσόμεθα τάκεῖ πράγματα.

ἀλλ' οὐτοσὶ τρέχει τις Ἀλφειὸν πνέων.

ΑΓ. ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ
 'στι, ποῦ

ποῦ Πεισθέταιρός ἐστιν ἄρχων; 1095

ΠΕ. οὐτοσί.

ΑΓ. ἐξφοδόμηταί σοι τὸ τεῖχος.

ΠΕ. εὖ λέγεις.

ΑΓ. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον·
 ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς
 καὶ Θεαγένης ἐναντίω δὺ ἄρματε,
 ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος, 1100
 ὑπὸ τοῦ πλάτους ἂν παρελασαίτην.

ΠΕ. Ἡράκλεις.

ΑΓ. τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὐτ' ἐγώ,
 ἑκατοντορόγυιον.

ΠΕ. ὦ Πόσειδον, τοῦ μάκρους.
 τίνες ὠκοδόμησαν αὐτὸ τηλικουτονί;

ΑΓ. ὄρνιθες, οὐδεὶς ἄλλος, οὐκ Αἰγύπτιος 1105

πλινθοφόρος, οὐ λιθουργός, οὐ τέκτων παρῆν,
 ἀλλ' αὐτόχειρες, ὥστε θανμάζειν ἐμέ.
 ἐκ μὲν γε Λιβύης ἦκον ὡς τρισμύρια
 γέρανοι, θεμελίους καταπεπωκυῖαι λίθους.
 τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν. 1110
 ἕτεροι δ' ἐπλινθοφόρουν πελαργοὶ μυρίοι·
 ὕδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα
 οἱ χαραδριοὶ καὶ τᾶλλα ποτάμι' ὄρνεα.

ΠΕ. ἐπηλοφόρουν δ' αὐτοῖσι τίνες;

ΑΓ. ἐρωδιοὶ

λεκάναισι.

1115

ΠΕ. τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς;

ΑΓ. τοῦτ' ὦ γὰθ' ἐξεύρητο καὶ σοφώτατα·
 οἱ χῆνες ὑποτύπτοντες ὥσπερ ταῖς ἄμαις
 ἐς τὰς λεκάνας ἐνέβαλον αὐτὸν τοῖν ποδοῖν.

ΠΕ. τί δῆτα πόδες ἂν οὐκ ἂν ἐργασαίατο;

ΑΓ. καὶ νῆ Δί' αἱ νῆτταί γε περιεζωσμέναι 1120
 ἐπλινθοφόρουν· ἄνω δὲ τὸν ὑπαγωγέα
 ἐπέτοντ' ἔχουσαι κατόπιν, ὥσπερ παιδία,
 τὸν πηλὸν ἐν τοῖς στόμασιν αἱ χελιδόνες.

ΠΕ. τί δῆτα μισθωτοὺς ἂν ἔτι μισθοῖτό τις;
 φέρ' ἴδω, τί δαί; τὰ ξύλινα τοῦ τείχους τίνες
 ἀπειργάσαντ'; 1126

ΑΓ. ὄρνιθες ἦσαν τέκτονες

σοφώτατοι πελεκᾶντες, οἱ τοῖς ῥύγχεσιν
 ἀπεπελέκησαν τὰς πύλας· ἦν δ' ὁ κτύπος
 αὐτῶν πελεκώντων ὥσπερ ἐν ναυπηγίῳ.
 καὶ νῦν ἅπαντ' ἐκείνα πεπύλωται πύλαις, 1130

καὶ βεβαλάνωται, καὶ φυλάττεται κύκλω,
 ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ
 φυλακαὶ καθεστήκασι καὶ φρυκτωρίαί
 ἐν τοῖσι πύργοις. ἀλλ' ἐγὼ μὲν ἀποτρέχων
 ἀπονίψομαι· σὺ δ' αὐτὸς ἤδη τᾶλλα δρᾷ. 1135

ΧΟ. οὗτος, τί ποιεῖς; ἄρα θαυμάζεις ὅτι
 οὕτω τὸ τεῖχος ἐκτετείχισται ταχύ;

ΠΕ. νῆ τοὺς θεοὺς ἔγωγε· καὶ γὰρ ἄξιον·
 ἴσα γὰρ ἀληθῶς φαίνεται μοι ψεύδεσιν.
 ἀλλ' ὅδε φύλαξ γὰρ τῶν ἐκεῖθεν ἄγγελος 1140
 ἐσθεῖ πρὸς ἡμᾶς δεῦρο, πυρρίχην βλέπων.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΑΓΓΕΛΟΣ Β. ΧΟΡΟΣ.

Ἰοὺ ἰού, ἰοὺ ἰού, ἰοὺ ἰού.

ΠΕ. τί τὸ πρᾶγμα τουτί;

ΑΓ. δεινότατα πεπόνθαμεν.
 τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς
 διὰ τῶν πυλῶν εἰσέπτet' εἰς τὸν ἄερα, 1145
 λαθὼν κολοιοὺς φύλακας ἡμεροσκόπους.

ΠΕ. ὦ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος.
 τίς τῶν θεῶν;

ΑΓ. οὐκ ἴσμεν· ὅτι δ' εἶχε πτερά,
 τοῦτ' ἴσμεν.

ΠΕ. οὐκουν δῆτα περιπόλους ἐχρῆν
 πέμψαι κατ' αὐτὸν εὐθύς; 1150

ΑΓ. ἀλλ' ἐπέμψαμεν
 τρισμυρίους ἰέρακας ἵπποτοξότας.

χωρεῖ δὲ πᾶς τις ὄνυχας ἡγκυλωμένους,
 κερχυνῆς, τριόρχης, γύψ, κύμινδης, αἰετός·
 ῥύμη τε καὶ πτεροῖσι καὶ ῥοιζήμασιν
 αἰθῆρ δονεῖται τοῦ θεοῦ ζητουμένου· 1155
 κάστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταῦθά που
 ἤδη 'στίν.

ΠΕ. οὐκοῦν σφενδόνας δεῖ λαμβάνειν
 καὶ τόξα· χώρει δεῦρο πᾶς ὑπηρέτης·
 τόξευε, παῖε, σφενδόνην τίς μοι δότω.

ΧΟ. πόλεμος αἶρεται, πόλεμος οὐ φατός 1160
 πρὸς ἐμὲ καὶ θεούς. ἀλλὰ φύλαττε πᾶς
 αἴερα περινέφελον, ὃν γ' Ἑρεβος ἐτέκετο,
 μή σε λάθῃ θεῶν τις ταύτῃ περῶν·
 ἄθρει δὲ πᾶς . . . κύκλω σκοπῶν,
 ὥς ἐγγὺς ἤδη δαίμονος πεδαρσίου 1165
 δίνης πτερωτὸς φθόγγος ἐξακούεται.

ΙΡΙΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ. ΧΟΡΟΣ.

ΠΕ. Αὐτὴ σύ, ποῖ ποῖ ποῖ πέτει; μέν' ἥσυχος,
 ἔχ' ἀτρέμας· αὐτοῦ στηθ' ἐπίσχεσ τοῦ δρόμου.
 τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὀπόθεν ποτ' εἶ.

ΙΡ. παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων. 1170

ΠΕ. ὄνομα δέ σοι τί ἐστι, πλοῖον, ἢ κυνῆ;

ΙΡ. Ἴρις ταχεῖα.

ΠΕ. Πάραλος, ἢ Σαλαμινία;

ΙΡ. τί δὲ τοῦτο;

ΠΕ. ταυτηνί τις οὐ ξυλλήφεται

ἀναπτόμενος τρίορχος;

ΙΡ. ἐμὲ συλλήψεται;
τί ποτ' ἐστὶ τοῦτὶ τὸ κακόν; 1175

ΠΕ. οἰμῶξει μακρά.

ΙΡ. ἄτοπόν γε τοῦτὶ πρᾶγμα.

ΠΕ. κατὰ ποίας πύλας

εἰσῆλθες εἰς τὸ τεῖχος ὃ μιαρωτάτη;

ΙΡ. οὐκ οἶδα μὰ Δί' ἔγωγε κατὰ ποίας πύλας.

ΠΕ. ἤκουσας αὐτῆς οἶον εἰρωνεύεται;
πρὸς τοὺς κολοιάρχας προσῆλθες; οὐ λέγεις; 1180
σφραγιδ' ἔχεις παρὰ τῶν πελαργῶν;

ΙΡ. τί τὸ κακόν;

ΠΕ. οὐκ ἔλαβες;

ΙΡ. ὑγιαίνεις μὲν;

ΠΕ. οὐδὲ σύμβολον;

ΙΡ. μὰ Δί' οὐκ ἔμοιγ' ἐπέβαλεν οὐδείς ὃ μέλε.

ΠΕ. κᾶπειτα δῆθ' οὕτω σιωπῇ διαπέτει
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους; 1185

ΙΡ. ποία γὰρ ἄλλη χρὴ πέτεσθαι τοὺς θεούς;

ΠΕ. οὐκ οἶδα μὰ Δί' ἔγωγε· τῇδε μὲν γὰρ οὐ.
ἀδικεῖ δὲ καὶ νῦν. ἄρά γ' οἴσθα τοῦθ', ὅτι
δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων
ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες; 1190

ΙΡ. ἀλλ' ἀθάνατός εἰμ'.

ΠΕ. ἀλλ' ὅμως ἂν ἀπέθανες.

δεινότατα γάρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ,
εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ' οἱ θεοὶ
ἀκολαστανεῖτε, κοῦδέπω γνώσεσθ' ὅτι

ἄκροατέον ὑμῖν ἐν μέρει τῶν κρειπτόνων. 1195
φράσσῃν δέ τοί μοι, τὸ πτέρυγε ποῖ ναυστολεῖς;

IP. ἐγώ ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς
φράσουσα θύειν τοῖς Ὀλυμπίοις θεοῖς,
μηλοσφαγεῖν τε βουθύτοις ἐπ' ἐσχάrais,
κνισᾶν τ' ἀγνιάς. 1200

ΠΕ. τί σὺ λέγεις ; ποίοις θεοῖς ;

IP. ποίοισιν ; ἡμῖν, τοῖς ἐν οὐρανῷ θεοῖς.

ΠΕ. θεοὶ γὰρ ὑμεῖς ;

IP. τίς γάρ ἐστ' ἄλλος θεός ;

ΠΕ. ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοί,
οἷς θυτέον αὐτούς, ἀλλὰ μὰ Δί' οὐ τῷ Δί.

IP. ὦ μῶρε, μῶρε, μὴ θεῶν κίνει φρένας 1205
δεινὰς, ὅπως μὴ σου γένος πανώλεθρον
Διὸς μακέλλῃ πᾶν ἀναστρέψῃ Δίκη,
λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς
καταιθαλώσῃ σου Λικυμνίαις βολαῖς.

ΠΕ. ἄκουσον αὐτῇ· παῦε τῶν παφλασμάτων· 1210
ἔχ' ἀτρέμα. φέρ' ἴδω, πότερα Λυδὸν ἢ Φρύγα
ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς ;
ἄρ' οἶσθ' ὅτι Ζεὺς εἴ με λυπήσει πέρα,
μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος
καταιθαλώσω πυρφόροισιν αἰετοῖς, 1215
πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν
ὄρνις ἐπ' αὐτόν, παρδαλᾶς ἐνημμένους,
πλεῖν ἑξακοσίους τὸν ἀριθμόν· καὶ δὴ ποτε
εἰς Πορφυρίων αὐτῷ παρέσχε πράγματα.

IP. διαρράγειν ὦ μέλ' αὐτοῖς ῥήμασιν. 1220

ΠΕ. οὐκ ἀποσοβήσεις ; οὐ ταχέως ; εὐράξ πατάξ.

ΙΡ. ἦ μὴν σε παύσει τῆς ὕβρεως οὐμὸς πατήρ.

ΠΕ. οἴμοι τάλας. οὐκουν ἐτέρωσε πετομένη
καταιθαλώσεις τῶν νεωτέρων τινά ;

ΧΟ. ἀποκεκλήκαμεν διογενεῖς θεοὺς 1225
μηκέτι τὴν ἐμὴν διαπερᾶν πόλιν,
μηδέ τιν' ἱερόθυτον ἀνὰ δάπεδον ἔτι
τῇδε βροτὸν θεοῖσι πέμπειν καπνόν.

ΚΗΡΥΞ. ΠΕΙΣΘΕΤΑΙΡΟΣ. ΧΟΡΟΣ.

ΠΕ. Δεινὸν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς
οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν. 1230

ΚΗ. ὦ Πεισθέταιρ', ὦ μακάρι', ὦ σοφώτατε,
ὦ κλεινότατ', ὦ σοφώτατ', ὦ γλαφυρώτατε,
ὦ τρισμακάρι', ὦ κατακέλευσον.

ΠΕ. τί σὺ λέγεις ;

ΚΗ. στεφάνῳ σε χρυσῶ τῷδε σοφίας οὔνεκα
στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεφ. 1235

ΠΕ. δέχομαι. τί δ' οὕτως οἱ λεφ' τιμῶσί με ;

ΚΗ. ὦ κλεινοτάτην αἰθέριον οἰκίσας πόλιν,
οὐκ οἶσθ' ὅσῃν τιμὴν παρ' ἀνθρώποις φέρει,
ὅσους τ' ἐραστὰς τῇσδε τῆς χώρας ἔχεις.
πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τὴν πόλιν, 1240
ἐλακωνομάνουν ἅπαντες ἄνθρωποι τότε,
ἐκόμων, ἐπείνων, ἐρρύπων, ἐσωκράτουν,
σκυτάλῃ ἐφόρουν· νυνὶ δ' ὑποστρέψαντες αὖ
ὀρنيθομανοῦσι· πάντα δ' ὑπὸ τῆς ἡδονῆς

ποιοῦσιν ἅπερ ὄρνιθες ἐκμιμούμενοι. 1245

πρῶτον μὲν εὐθὺς πάντες ἐξ εὐνῆς ἅμα
ἐπέτονθ' ἔωθεν ὥσπερ ἡμεῖς ἐπὶ νομόν·
κάπειτ' ἂν ἅμα κατῆραν ἐς τὰ βιβλία·
εἴτ' ἀπενέμοντ' ἐνταῦθα τὰ ψηφίσματα.
ὠρνιθομάνουν δ' οὕτω περιφανῶς ὥστε καὶ 1250
πολλοῖσιν ὀρνίθων ὀνόματ' ἦν κείμενα.

πέρδιξ μὲν εἰς κάπηλος ὠνομάζετο
χολός· Μενίπῳ δ' ἦν χελιδὼν τοῦνομα·
Ὅπουντίῳ δ' ὀφθαλμὸν οὐκ ἔχων κόραξ·
κορυδὸς Φιλοκλέει· χηναλώπηξ Θεαγένει· 1255

ἰβίς Λυκούργῳ· Χαιρεφῶντι νυκτερίς·
Συρακοσίῳ δὲ κίττα· Μειδίας δ' ἐκεῖ
ὄρτυξ ἐκαλεῖτο· καὶ γὰρ εἶκεν ὄρτυγι
ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ.

ῥῆδον δ' ὑπὸ φιλορνηθίας πάντες μέλη, 1260
ὄπου χελιδὼν ἦν τις ἐμπεποιημένη,
ἣ πηνέλοψ, ἣ χήν τις, ἣ περιστερὰ,
ἣ πτέρυγες, ἣ πτεροῦ τι καὶ σμικρὸν προσῆν.
τοιαῦτα μὲν τὰ κεῖθεν. ἐν δέ σοι λέγω·

ἥξουσ' ἐκεῖθεν δεῦρο πλεῖν ἣ μύριοι 1265
πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων·
ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν.

ΠΕ. οὐ τάρᾳ μὰ Δί' ἡμῖν ἔτ' ἔργον ἐστάναι.
ἀλλ' ὥς τάχιστα σὺ μὲν ἰὼν τὰς ἀρρίχους
καὶ τοὺς κοφίνους ἅπαντας ἐμπίπλη πτερῶν· 1270
Μανῆς δὲ φερέτω μοι θύραζε τὰ πτερά·
ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.

- ΧΟ. ταχὺ δ' ἂν πολυάνορα τάνδε πόλιν
καλεῖ τις ἀνθρώπων.
- ΠΕ. τύχη μόνον προσεΐη. 1275
- ΧΟ. κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως.
- ΠΕ. θᾶττον φέρειν κελεύω.
- ΧΟ. τί γὰρ οὐκ ἐνι ταύτῃ
καλὸν ἀνδρὶ μετοικεῖν ;
Σοφία, Πόθος, ἀμβρόσιαι Χάριτες, 1280
τό τε τῆς ἀγανόφρονος Ἑσυχίας
εὐήμερον πρόσωπον.
- ΠΕ. ὥς βλακικῶς διακονεῖς·
οὐ θᾶττον ἐγκονήσεις ;
- ΧΟ. φερέτω κάλαθον ταχύ τις πτερύγων· 1285
σὺ δ' αὖθις ἐξόρμα,
τύπτων γε τοῦτον ὠδί.
πάνν γὰρ βραδύς ἐστί τις ὥσπερ ὄνος.
- ΠΕ. Μανῆς γάρ ἐστι δειλός.
- ΧΟ. σὺ δὲ τὰ πτερὰ πρῶτον 1290
διάθες τάδε κόσμῳ·
τά τε μουσίχ' ὁμοῦ τά τε μαντικά καὶ
τὰ θαλάττι'. ἔπειτα δ' ὅπως φρονίμως
πρὸς ἀνδρ' ὁρῶν πτερώσεις.
- ΠΕ. οὐ τοι μὰ τὰς κερχνηῆδας ἔτι σοῦ σχήσομαι, 1295
οὕτως ὁρῶν σε δειλὸν ὄντα καὶ βραδύν.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΠΑΤΡΑΛΟΙΑΣ. ΧΟΡΟΣ.

Γενοίμαν ἀετὸς ὑψιπέτας,

ὥς ἂν ποταθείην ὑπὲρ ἀτρυγέτου γλαυ-
κᾶς ἐπ' οἶδμα λίμνας.

ΠΕ. ἔοικεν οὐ ψευδαγγελὴς εἶν' ἄγγελος. 1300
ἄδων γὰρ ὅδε τις ἀετοὺς προσέρχεται.

ΠΑ. αἰβοῖ·
οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον·
ἐρῶ δ' ἔγωγε τῶν ἐν ὄρνισιν νόμων.
ὀρνιθομανῶ γὰρ καὶ πέτομαι, καὶ βούλομαι
οἰκεῖν μεθ' ὑμῶν, κάπιθυμῶ τῶν νόμων. 1305

ΠΕ. ποίῳν νόμων ; πολλοὶ γὰρ ὀρνίθων νόμοι.

ΠΑ. πάντων· μάλιστα δ' ὅτι καλὸν νομίζεται
τὸν πατέρα τοῖς ὄρνισιν ἄγχειν καὶ δάκνειν.

ΠΕ. καὶ νῆ Δί' ἀνδρεῖόν γε πάνυ νομίζομεν,
ὅς ἂν πεπλήγη τὸν πατέρα νεοττὸς ὦν. 1310

ΠΑ. διὰ ταῦτα μέν τοι δεῦρ' ἀνοικισθεῖς ἐγὼ
ἄγχειν ἐπιθυμῶ τὸν πατέρα, καὶ πάντ' ἔχειν.

ΠΕ. ἀλλ' ἔστιν ἡμῖν τοῖσιν ὄρνισιν νόμος
παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβεσιν·
ἐπὴν ὁ πατήρ ὁ πελαργὸς ἐκπετησίμους 1315
πάντας ποιήσῃ τοὺς πελαργιδεῖς τρέφων,
δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.

ΠΑ. ἀπέλαυσά τ' ἄρ' ἂν νῆ Δί' ἐλθὼν ἐνθαδί,
εἴπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.

ΠΕ. οὐδέν γ'. ἐπειδήπερ γὰρ ἦλθες ὧ μέλε 1320
εὖνους, πτερώσω σ' ὥσπερ ὄρνιν ὀρφανόν.
σοὶ δ' ὧ νεανίσκ' οὐ κακῶς ὑποθήσομαι,
ἀλλ' οἶά περ αὐτὸς ἔμαθον ὅτε παῖς ἦ. σὺ γὰρ
τὸν μὲν πατέρα μὴ τύπτε· ταυτηνδὶ λαβὼν

τὴν πτέρυγα, καὶ τοῦτὶ τὸ πληκτρον θητέρα, 1325
 νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον,
 φρούρει, στρατεύου, μισθοφορῶν σαντὸν τρέφε,
 τὸν πατέρ' ἔα ζῆν' ἀλλ' ἐπειδὴ μάχιμος εἶ,
 εἰς τὰπὶ Θράκης ἀποπέτου, κάκεϊ μάχον.

ΠΑ. νῆ τὸν Διόνυσον, εὖ γέ μοι δοκεῖς λέγειν, 1330
 καὶ πείσομαί σοι.

ΠΕ. νοῦν ἄρ' ἔξεις νῆ Δία.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΚΙΝΗΣΙΑΣ. ΧΟΡΟΣ.

ΚΙ. Ἀναπέτομαι δὴ πρὸς Ὀλυμπον πτερύγεσσι κού-
 φαις·

πέτομαι δ' ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων

ΠΕ. τοῦτὶ τὸ πρᾶγμα φορτίου δεῖται πτερῶν.

ΚΙ. ἀφόβῳ φρενὶ σώματί τε νέαν ἐφέπων 1335

ΠΕ. ἀσπαζόμεσθα φιλύρινον Κινησίαν.

τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς ;

ΚΙ. ὄρνις γενέσθαι βούλομαι

λιγύφθογγος ἀηδών.

ΠΕ. παῦσαι μελωδῶν· ἀλλ' ὅ τι λέγεις εἰπέ μοι. 1340

ΚΙ. ὑπὸ σοῦ πτερωθεὶς βούλομαι μετάρσιος

ἀναπτόμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν

ἀεροδονήτους καὶ νιφοβόλους ἀναβολάς.

ΠΕ. ἐκ τῶν νεφελῶν γὰρ αἶν τις ἀναβολὰς λάβοι ;

ΚΙ. κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἡ τέχνη. 1345

τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται

ἀερίά τινα καὶ σκότια καὶ κυανανυγέα

καὶ πτεροδόνητα· σὺ δὲ κλύων εἴσει τάχα.

ΠΕ. οὐ δῆτ' ἔγωγε.

ΚΙ. νῆ τὸν Ἡρακλέα σὺ γε.

ἅπαντα γὰρ δίειμί σοι τὸν αέρα 1350

εἰδῶλα πετεινῶν

αἰθεροδρόμων,

οἰωνῶν ταναοδείρων.

ΠΕ. ὥοπ.

ΚΙ. τὸν ἀλάδρομον ἀλάμενος

ἄμ' ἀνέμων πνοιαῖσι βαίην, 1355

ΠΕ. νῆ τὸν Δί' ἔγωγέ σου καταπαύσω τὰς πνοάς.

ΚΙ. τοτὲ μὲν νοτίαν στείχων πρὸς ὁδόν,

τοτὲ δ' αὖ βορέα σῶμα πελάζων,

ἀλίμενον αἰθέρος αὐλακα τέμνων.

χαρίεντά γ' ὃ πρεσβὺτ' ἐσοφίσω καὶ σοφά. 1360

ΠΕ. οὐ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;

ΚΙ. ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,

ὃς ταῖσι φυλαῖς περιμάχητός εἰμ' αἰί;

ΠΕ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων

Λεωτροφίδη χορὸν πετομένων ὀρνέων 1365

Κεκροπίδα φυλήν;

ΚΙ. καταγελᾶς μου δῆλος εἶ.

ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι,

πρὶν ἂν πτερωθεὶς διαδράμω τὸν αέρα.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΣΥΚΟΦΑΝΤΗΣ. ΧΟΡΟΣ.

ΣΥ. ὄρνιαθες τίνες οἷδ' οὐδὲν ἔχοντες πτεροποίκιλοι,

τανυσίπτερε ποικίλα χελιδοί; 1370

- ΠΕ. τουτὶ τὸ κακὸν οὐ φαῦλον ἐξεγρήγορεν.
ὅδ' αὖ μινυρίζων δευρό τις προσέρχεται.
- ΣΥ. τανυσίπτερε ποικίλα μάλ' αὖθις.
- ΠΕ. ἐς θοιμάτιον τὸ σκολιὸν ἄδειν μοι δοκεῖ.
δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων. 1375
- ΣΥ. τίς ὁ πτερῶν δευρ' ἐστὶ τοὺς ἀφικνουμένους;
- ΠΕ. ὁδὶ πάρεστιν· ἀλλ' ὅτου δεῖ, χρὴ λέγειν.
- ΣΥ. πτερῶν, πτερῶν δεῖ· μὴ πύθῃ τὸ δεύτερον.
- ΠΕ. μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;
- ΣΥ. μὰ Δί' ἀλλὰ κλητὴρ εἰμι νησιωτικός, 1380
καὶ συκοφάντης,
- ΠΕ. ὦ μακάριε τῆς τέχνης.
- ΣΥ. καὶπραγματοδίφης. εἴτα δέομαι πτερὰ λαβὼν
κύκλῳ περισοβεῖν τὰς πόλεις καλούμενος·
- ΠΕ. ὑπὸ πτερύγων τί προσκαλεῖ σοφώτερον;
- ΣΥ. μὰ Δί' ἀλλ' ἵν' οἱ λησταί γε μὴ λυπώσῃ με. 1385
μετὰ τῶν γεράνων τ' ἐκεῖθεν ἀναχωρῶ πάλιν,
ἀνθ' ἔρματος πολλὰς καταπεπωκὼς δίκας.
- ΠΕ. τουτὶ γὰρ ἐργάζει σὺ τοῦργον; εἶπέ μοι,
νεανίας ὦν, συκοφαντεῖς τοὺς ξένους;
- ΣΥ. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι. 1390
- ΠΕ. ἀλλ' ἔστιν ἕτερα νῆ Δί' ἔργα σῶφρονα,
ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσουτονὶ
ἐκ τοῦ δικαίου μᾶλλον ἢ δικορῥάφειν.
- ΣΥ. ὦ δαιμόνιε, μὴ νουθέτει μ', ἀλλὰ πτέρου.
- ΠΕ. νῦν τοι λέγων πτερῶ σε. 1395
- ΣΥ. καὶ πῶς ἂν λόγοις
ἄνδρα πτερώσειας σύ;
- ΠΕ. πάντες τοῖς λόγοις

ἀναπτεροῦνται.

ΣΥ. πάντες;

ΠΕ. οὐκ ἀκήκοας,

ὅταν λέγωσιν οἱ πατέρες ἐκάστοτε

τοῖς μεираκίοις ἐν τοῖσι κουρείοις ταδί·
δεινῶς γέ μου τὸ μεираκίον Διυτρέφης 1400

λέγων ἀνεπτέρωκεν ὥσθ' ἱππηλατεῖν.

ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγωδία
ἀνεπτέρῳσθαι, καὶ πεποτῆσθαι τὰς φρένας.

ΣΥ. λόγοισί τ' ἄρα καὶ πτεροῦνται;

ΠΕ. φήμ' ἐγώ.

ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται 1405

ἐπαίρεταί τ' ἄνθρωπος. οὕτω καὶ σ' ἐγὼ

ἀναπτέρῳσας βούλομαι χρηστοῖς λόγοις
τρέψαι πρὸς ἔργον νόμιμον.

ΣΥ. ἀλλ' οὐ βούλομαι.

ΠΕ. τί δαὶ ποιήσεις;

ΣΥ. τὸ γένος οὐ καταισχνῶ.

παππῶος ὁ βίος συκοφαντεῖν ἐστί μοι. 1410

ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῖς

ἰέρακος, ἢ κερχυνῆδος, ὥς ἂν τοὺς ξένους

καλεσάμενος, καὶ ἐγκεκληκῶς ἐνθαδί,

καὶ τ' αὖ πέτωμαι πάλιν ἐκείσε.

ΠΕ. μανθάνω.

ὥδὲ λέγεις· ὅπως ἂν ὠφλήκη δίκην 1415

ἐνθάδε πρὶν ἤκειν ὁ ξένος.

ΣΥ. πάνυ μανθάνεις.

ΠΕ. κάπειθ' ὁ μὲν πλεῖ δεῦρο, σὺ δ' ἐκείσ' αὖ πέτει

ἄρπασόμενος τὰ χρήματ' αὐτοῦ.

ΣΥ. πάντ' ἔχεις.

βέμβικος οὐδὲν διαφέρειν δεῖ.

ΠΕ. μανθάνω

βέμβικα· καὶ μὴν ἔστι μοι νῆ τὸν Δία 1420
κάλλιστα Κερκυραῖα τοιαντὶ πτερά.

ΣΥ. οἴμοι τάλας· μάστιγ' ἔχεις.

ΠΕ. πτερὼ μὲν οὖν,

οἷσιν σε ποιήσω τήμερον βεμβικῶν.

ΣΥ. οἴμοι τάλας.

ΠΕ. οὐ πτερυγιεῖς ἐντευθενί;

οὐκ ἀπολιβάξεις ὃ κάκιστ' ἀπολούμενος; 1425

πικρὰν τάχ' ὄψει στρεψοδικοπιανουργίαν.

ἀπίωμεν ἡμεῖς ξυλλαβόντες τὰ πτερά.

ΧΟ. πολλὰ δὴ καὶ καινὰ καὶ θαν-

μάστ' ἐπεπτόμεσθα, καὶ

δεινὰ πράγματ' εἶδομεν.

1430

ἔστι γὰρ δένδρον πεφυκὸς

ἔκτοπόν τι, καρδίας ἀ-

πωτέρω, Κλεώνυμος,

χρήσιμον μὲν οὐδέν, ἄλ-

λως δὲ δειλὸν καὶ μέγα.

1435

τοῦτο τοῦ μὲν ἦρος ἀεὶ

βλαστάνει καὶ συκοφαντεῖ·

τοῦ δὲ χειμῶνος πάλιν τὰς

ἀσπίδας φυλλορροεῖ.

ἔστι δ' αὖ χώρα πρὸς αὐτῷ

1440

τῷ σκότῳ πόρρῳ τις ἐν

τῇ λύχνων ἐρημία·
 ἔνθα τοῖς ἥρωσιν ἄνθρω-
 ποι ξυναριστῶσι καὶ ξύν-
 εισι, πλὴν τῆς ἐσπέρας. 1445
 τηνικαῦτα δ' οὐκέτ' ἦν
 ἀσφαλὲς ξυντυγχάνειν.
 εἰ γὰρ ἐντύχοι τις ἥρω
 τῶν βροτῶν νύκτωρ Ὀρέστη,
 γυμνὸς ἦν πληγείς ὑπ' αὐτοῦ 1450
 πάντα τὰπιδέξια.

ΠΡΟΜΗΘΕΥΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ. ΧΟΡΟΣ.

ΠΡ. Οἴμοι τάλας, ὁ Ζεὺς ὅπως μή μ' ὄψεται.
 ποῦ Πεισθέταιρός ἐστιν;
 ΠΕ. ἔα· τουτὶ τί ἦν;
 τίς οὐ γκαλυμμός;
 ΠΡ. τῶν θεῶν ὁράς τινα
 ἐμοῦ κατόπιν ἐνταῦθα; 1455
 ΠΕ. μὰ Δί' ἐγὼ μὲν οὔ.
 τίς δ' εἶ σύ;
 ΠΡ. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας;
 ΠΕ. ὀπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.
 ἀλλὰ σὺ τίς εἶ;
 ΠΡ. βουλυτός, ἧ περαιτέρω;
 ΠΕ. οἶμ' ὥς βδελύττομαί σε.

- ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ;
ἀπαιθριάζει τὰς νεφέλας, ἣ ξυννεφεῖ; 1460
- ΠΕ. οἴμωξε μεγάλ'.
- ΠΡ. οὕτω μὲν ἐκκεκαλύφτομαι.
- ΠΕ. ὦ φιλε Προμηθεῦ.
- ΠΡ. παῦε, παῦε, μὴ βόα.
- ΠΕ. τί γὰρ ἔστι;
- ΠΡ. σίγα, μὴ κάλει μου τοῦνομα·
ἀπὸ γὰρ ὀλεῖ μ', εἴ μ' ἐνθάδ' ὁ Ζεὺς ὄψεται.
ἀλλ' ἵνα φράσω σοι πάντα τᾶνω πράγματα, 1465
τουτὶ λαβὼν μου τὸ σκιάδειον ὑπέρεχε
ἄνωθεν, ὥς ἂν μὴ μ' ὀρώσιν οἱ θεοί.
- ΠΕ. ἰὸν ἰού·
εὖ γ' ἐπενόησας αὐτὸ καὶ προμηθικῶς.
ὑπόδυθι ταχὺ δῆ, κᾶτα θαρρήσας λέγε. 1470
- ΠΡ. ἄκουε δῆ νυν.
- ΠΕ. ὥς ἀκούοντος λέγε.
- ΠΡ. ἀπόλωλεν ὁ Ζεύς.
- ΠΕ. πηνικ' ἄττ' ἀπώλετο;
- ΠΡ. ἔξ οὐπερ ὑμεῖς ᾠκίσατε τὸν ἀέρα.
θύνει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι
θεοῖσιν, οὐδὲ κνῖσα μηρίων ἄπο 1475
ἀνῆλθεν ὥς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου,
ἀλλ' ὥσπερ ἐν Θεσμοφορίοις νηστεύομεν
ἄνευ θνητῶν· οἱ δὲ βάρβαροι θεοὶ
πεινῶντες ὥσπερ Ἰλλυριοὶ κεκριγότες
ἐπιστρατεύσειν φάσ' ἄνωθεν τῷ Δί, 1480
εἰ μὴ παρέξει τὰμπόρι' ἀνεωγμένα,

ἵν' εἰσάγουντο σπλάγχνα κατατετμημένα.

ΠΕ. εἰσὶν γὰρ ἕτεροι βάρβαροι θεοὶ τινες
ἄνωθεν ὑμῶν ;

ΠΡ. οὐ γάρ εἰσι βάρβαροι,
ὅθεν ὁ πατρῷός ἐστιν Ἐξηκεστίδῃ ; 1485

ΠΕ. ὄνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις
τί ἐστιν ;

ΠΡ. ὅ τι ἐστίν ; Τριβαλλοί.

ΠΕ. μανθάνω.
ἐντεῦθεν ἄρα τοῦπιτριβεῖης ἐγένετο.

ΠΡ. μάλιστα πάντων. ἐν δέ σοι λέγω σαφές·
ἥξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν 1490
παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω·
ὑμεῖς δὲ μὴ σπένδεσθ', εἰ μὴ παραδιδῶ
τὸ σκῆπτρον ὁ Ζεὺς τοῖσιν ὄρνισιν πάλιν,
καὶ τὴν Βασιλείαν σοι γυναικί ἔχειν διδῶ.

ΠΕ. τίς ἐστιν ἡ Βασιλεία ; 1495

ΠΡ. καλλίστη κόρη,
ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διός,
καὶ τᾶλλ' ἀπαξάπαντα, τὴν εὐβουλίαν,
τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια,
τὴν λοιδορίαν, τὸν κωλακρέτην, τὰ τριώβολα.

ΠΕ. ἅπαντά τ᾽ αὐτῷ ταμιεύει. 1500

ΠΡ. φήμ' ἐγώ.
ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβης, πάντ'
ἔχεις.

τούτων ἔνεκα δεῦρ' ἦλθον, ἵνα φράσαιμί σοι.
αἰεὶ ποτ' ἀνθρώποις γὰρ εὖνους εἴμ' ἐγώ.

ΠΕ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.

ΠΡ. μισῶ δ' ἅπαντας τοὺς θεούς, ὡς οἶσθα σύ. 1505

ΠΕ. νῆ τὸν Δί' αἰὲ δῆτα θεομισῆς ἔφυς.

ΠΡ. Τίμων καθαρός. ἀλλ' ὡς ἂν ἀποτρέχω πάλιν,
φέρει τὸ σκιάδειον, ἵνα με κἂν ὁ Ζεὺς ἴδῃ
ἄνωθεν, ἀκολουθεῖν δοκῶ κανηφόρῳ.

ΠΕ. καὶ τὸν δίφρου γε διφροφόρει τονδὶ λαβών. 1510

ΧΟ. πρὸς δὲ τοῖς Σκιάποσιν λί-
μνη τις ἔστ', ἄλουτος οὐ
ψυχαγωγεῖ Σωκράτης·

ἐνθα καὶ Πείσανδρος ἦλθε
δεόμενος ψυχὴν ἰδεῖν, ἥ 1515

ζῶντ' ἐκείνου προὔλιπε,

σφάγι' ἔχων κάμηλον ἀ-

μνόν τιν', ἧς λαιμοὺς τεμῶν

ὥσπερ Ὀδυσσεὺς ἀπῆλθε,

κατ' ἀνῆλθ' αὐτῷ κάτωθεν 1520

πρὸς τὸ λαῖμα τῆς καμήλου

Χαιρεφῶν ἡ νυκτερίς.

ΠΟΣΕΙΔΩΝ. ΤΡΙΒΑΛΛΟΣ. ΗΡΑΚΛΗΣ.

ΠΕΙΣΘΕΤΑΙΡΟΣ. ΟΙΚΕΤΗΣ. ΧΟΡΟΣ.

ΠΟ. Τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας

ὁρᾶν τοδὶ πάρεστιν, ἥ πρεσβεύομεν.

οὗτος, τί δρᾷς; ἐπ' ἀριστέρ' οὕτως ἀμπέχει; 1525

οὐ μεταβαλεῖς θοιμάτιον ὡς ἐπὶ δεξιᾷ;

τί ὦ κακόδαιμον; Λαισποδίας εἰ τὴν φύσιν.

ὦ δημοκρατία, ποῖ προβιβᾶς ἡμᾶς ποτε,
εἰ τούτων γ' ἐχειροτόνησαν οἱ θεοί;

ΤΡ. ἔξεις ἀτρέμας; 1530

ΠΟ. οἴμωξέ· πολὺ γὰρ δὴ σ' ἐγὼ
έώρακα πάντων βαρβαρώτατον θεῶν.
ἄγε δὴ τί δρῶμεν Ἡράκλεις;

ΗΡ. ἀκήκοας
ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι,
ὅστις ποτ' ἔσθ' ὁ τοὺς θεοὺς ἀποτειχίσας.

ΠΟ. ἀλλ' ὦ γάθ' ἡρήμεσθα περὶ διαλλαγῶν 1535
πρέσβεις.

ΗΡ. διπλασίως μᾶλλον ἄγχειν μοι δοκῶ.

ΠΕ. τὴν τυρόκνηστίν τις δότω· φέρε σίλφιον·
τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας.

ΗΡ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
τρέϊς ὄντες ἡμεῖς. 1540

ΠΕ. ἀλλ' ἐπικνῶ τὸ σίλφιον.

ΗΡ. τὰ δὲ κρέα τοῦ ταῦτ' ἐστίν;

ΠΕ. ὄρνιθές τινες
ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
ἔδοξαν ἀδικεῖν.

ΗΡ. εἶτα δῆτα σίλφιον
ἐπικνᾶς πρότερον αὐτοῖσιν;

ΠΕ. ὦ χαῖρ' Ἡράκλεις.
τί ἔστι; 1545

ΗΡ. πρεσβεύοντες ἡμεῖς ἤκομεν
παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.

ΟΙ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.

- ΠΕ. καὶ μὴν τά γ' ὀρνίθεια λιπάρ' εἶναι πρέπει.
- ΗΡ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
 ὑμεῖς τ' ἂν, ἡμῖν τοῖς θεοῖς ὄντες φίλοι, 1550
 ὄμβριον ὕδωρ ἂν εἶχετ' ἐν τοῖς τέλμασιν,
 ἀλκυνονίδας τ' ἂν ἤγεθ' ἡμέρας αἰεῖ.
 τούτων περὶ πάντων αὐτοκράτορες ἤκομεν.
- ΠΕ. ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν
 πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
 εἰὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν, 1556
 σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί·
 τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν
 τὸν Δί' ἀποδοῦναι· καὶ διαλλαττώμεθα
 ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ. 1560
- ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι.
- ΠΟ. τί ὦ κακόδαιμον; ἡλίθιος καὶ γάστρις εἶ.
 ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος;
- ΠΕ. ἄλῃθες; οὐ γὰρ μεῖζον ὑμεῖς οἱ θεοὶ
 ἰσχύσετ', ἣν ὄρνιθες ἄρξωσιν κάτω; 1565
 νῦν μὲν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι
 κύψαντες ἐπιорκοῦσιν ὑμᾶς οἱ βροτοί·
 εἰὰν δὲ τοὺς ὄρνις ἔχητε συμμάχους,
 ὅταν ὀμνύῃ τις τὸν κόρακα καὶ τὸν Δία,
 Ὁ κόραξ παρελθὼν τοῦπιорκοῦντος λάθρα 1570
 προσπτόμενος ἐκκόψει τὸν ὀφθαλμὸν θενῶν.
- ΠΟ. νῆ τὸν Ποσειδῶ, ταῦτά γέ τοι καλῶς λέγεις.
- ΗΡ. καμοὶ δοκεῖ.
- ΠΕ. τί δαὶ σὺ φῆς;
- ΤΡ. ναβαισατρεῦ.

ΠΕ. ὀράς, ἐπαινεῖ χούτος. ἕτερον νῦν ἔτι
 ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσομεν. 1575
 εἴαν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν
 εὐξάμενος, εἴτα διασοφίζεται λέγων,
 μενετοὶ θεοί, καὶ μὴ ᾗ ποδιδῶ μισητῖα,
 ἀναπράξομεν καὶ ταῦτα.

ΠΟ. φέρ' ἴδω, τῷ τρόπῳ;

ΠΕ. ὅταν διαριθμῶν ἀργυρίδιον τύχη 1580
 ἄνθρωπος οὗτος, ἢ κάθηται λούμενος,
 καταπτόμενος ἱκτινος, ἀρπάσας λάθρα,
 προβάτοιιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ.

ΗΡ. τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
 τούτοις ἐγώ. 1585

ΠΟ. καὶ τὸν Τριβαλλόν νυν ἐροῦ.

ΗΡ. ὁ Τριβαλλός, οἰμώζειν δοκεῖ σοι;

ΤΡ. σαυνάκα

βακταρικροῦσα.

ΗΡ. φησὶν εὖ λέγειν πάνν.

ΠΟ. εἴ τοι δοκεῖ σφῶν, ταῦτα κάμοι συνδοκεῖ.

ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκῆπτρου πέρι.

ΠΕ. καὶ νῆ Δί' ἕτερόν γ' ἐστὶν οὗ μνήσθην ἐγώ. 1590
 τὴν μὲν γὰρ Ἥραν παραδίδωμι τῷ Δί,
 τὴν δὲ Βασιλείαν τὴν κόρην γυναικ' ἐμοὶ
 ἐκδοτέον ἐστίν.

ΠΟ. οὐ διαλλαγῶν ἐράς.

ἀπίωμεν οἴκαδ' αὖθις.

ΠΕ. ὀλίγον μοι μέλει.

μάγειρε, τὸ κατάχυσμα χρὴ ποιεῖν γλυκύ. 1595

ΗΡ. ὦ δαιμόνι' ἀνθρώπων Πόσειδον, ποῖ φέρει;
 ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;

ΠΟ. τί δαὶ ποιῶμεν;

ΗΡ. ὅ τι; διαλλαττώμεθα.

ΠΟ. τί δ' ὤζυρ'; οὐκ οἶσθ' ἐξαπατῶμενος πάλαι;
 βλάπτεις δέ τοι σὺ σαυτόν. ἦν γὰρ ἀποθάνῃ 1600
 ὁ Ζεὺς, παραδοὺς τούτοισι τὴν τυραννίδα,
 πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται
 τὰ χρήμαθ', ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπη.

ΠΕ. οἴμοι τάλας· οἶόν σε περισοφίζεται.
 δεῦρ' ὥς ἔμ' ἀποχώρησον, ἵνα τί σοι φράσω. 1605
 διαβάλλεται σ' ὁ θεῖος ὦ πόνηρε σύ.
 τῶν γὰρ πατρῶων οὐδ' ἀκαρῇ μέτεστί σοι
 κατὰ τοὺς νόμους. νόθος γὰρ εἶ κοῦ γνήσιος.

ΗΡ. ἐγὼ νόθος; τί λέγεις;

ΠΕ. σὺ μέντοι νῆ Δία,
 ὦν γε ξένης γυναικός. ἦ πῶς ἂν ποτε 1610
 ἐπὶ κληρον εἶναι τὴν Ἀθηναίαν δοκεῖς,
 οὔσαν θυγατέρ', ὄντων ἀδελφῶν γνήσιων;

ΗΡ. τί δ', ἦν ὁ πατὴρ ἐμοὶ διδῶ τὰ χρήματα
 νοθεῖ ἀποθνήσκων;

ΠΕ. ὁ νόμος αὐτὸν οὐκ ἐᾷ.
 οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν, 1615
 ἀνθέξεται σου τῶν πατρῶων χρημάτων
 φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.
 ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον·
 Νόθῳ δὲ μὴ εἶναι ἀγχιστεῖαν, παίδων ὄντων γνη-
 σίων. ἐὰν δὲ παῖδες μὴ ᾧσι γνήσιοι, τοῖς ἐγγυτάτῳ

γένους μετεῖναι τῶν χρημάτων. 1621

ΗΡ. ἐμοὶ δ' ἄρ' οὐδέν τῶν πατρῶων χρημάτων
μέτεστιν ;

ΠΕ. οὐ μέντοι μὰ Δία. λέξον δέ μοι,
ἥδη σ' ὁ πατήρ εἰσήγαγ' ἐς τοὺς φράτορας ;

ΗΡ. οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλαι. 1625

ΠΕ. τί δῆτ' ἄνω κέχνηας αἰκίαν βλέπων ;
ἀλλ' ἦν μεθ' ἡμῶν ἦς, καταστήσω σ' ἐγὼ
τύραννον, ὀρνίθων παρέξω σοι γάλα.

ΗΡ. δικά' ἔμοιγε καὶ πάλιν δοκεῖς λέγειν
περὶ τῆς κόρης, κἄγωγε παραδίδωμί σοι. 1630

ΠΕ. τί, δαὶ σὺ φῆς ;

ΠΟ. τάναντία ψηφίζομαι.

ΠΕ. ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα. τί σὺ λέγεις ;

ΤΡ. καλάνι κόραυννα καὶ μεγάλη βασιλιναῦ
ὄρνιθο παραδίδωμι.

ΗΡ. παραδοῦναι λέγει.

ΠΟ. μὰ τὸν Δί' οὐχ οὗτός γε παραδοῦναι λέγει, 1635
εἰ μὴ βαδίζειν ὥσπερ αἱ χελιδόνες.

ΠΕ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.

ΠΟ. σφῶ νῦν διαλλάττεσθε καὶ ξυμβαίνετε·
ἐγὼ δ', ἐπειδὴ σφῶν δοκεῖ, σιγήσομαι.

ΗΡ. ἡμῖν ἃ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ. 1640
ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανόν,
ἵνα τὴν Βασιλείαν καὶ τὰ πάντ' ἐκεῖ λάβῃς.

ΠΕ. ἐς καιρὸν ἄρα κατεκόπησαν οὗτοί
ἐς τοὺς γάμους.

ΗΡ. βούλεσθε δῆτ' ἐγὼ τέως

ὀπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε. 1645

ΠΟ. ὀπτᾶς τὰ κρέα; πολλήν γε τενθείαν λέγεις.
οὐκ εἶ μεθ' ἡμῶν;

ΗΡ. εὖ γε μέντ' αὖν διετέθην.

ΠΕ. ἀλλὰ γαμικὴν χλανίδα δότω τις δευρό μοι.

ΧΟ. ἔστι δ' ἐν Φαναῖσι πρὸς τῇ
Κλεψύδρᾳ πανοῦργον ἐγ- 1650

γλωττογαστόρων γένος,
οἱ θερίζουσίν τε, καὶ σπεί-
ρουσι, καὶ τρυγῶσι ταῖς γλώτ-
ταισι, συκάζουσί τε·

βάρβαροι δ' εἰσὶν γένος, 1655

Γοργαίαι τε καὶ Φίλιπποι.

κὰπὸ τῶν ἐγγλωττογαστό-
ρων ἐκείνων τῶν Φιλίππων
πανταχοῦ τῆς Ἀττικῆς ἢ
γλώττα χωρὶς τέμνεται. 1660

ΑΓΓΕΛΟΣ. ΧΟΡΟΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ.

ΑΓ. ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μείζω λόγον,
ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,
δέχεσθε τὸν τύραννον ὀλβίοις δόμοις.
προσέρχεται γὰρ οἷος οὔτε παμφαῆς
ἀστὴρ ἰδεῖν ἔλαμψε χρυσαυγεί δόμῳ, 1665
οὔθ' ἡλίου τηλαυγὲς ἀκτίνων σέλας

- τοιούτον ἐξέλαμψεν, οἶον ἔρχεται
 ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν,
 πάλλων κεραυνόν, πτεροφόρον Διὸς βέλος·
 ὁσμὴ δ' ἀνωνόμαστος ἐς βάθος κύκλου 1670
 χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ'
 αὔραι διαψαίρουσι πλεκτάνην καπνοῦ.
 ὁδὶ δὲ καὐτός ἐστιν. ἀλλὰ χρὴ θεᾶς
 Μούσης ἀνοίγειν ἱερὸν εὔφημον στόμα.
 ΧΟ. ἀναγε, δίεχε, πάραγε, πάρεχε, 1675
 περιπέτεσθε
 μάκαρα μάκαρι σὺν τύχᾳ.
 ὦ φεῦ, φεῦ τῆς ὥρας, τοῦ κάλλους.
 ὦ μακαριστὸν σὺ γάμον τῇδε πόλει γήμας.
 μεγάλοι, μεγάλοι κατέχουσι τύχαι 1680
 γένος ὀρνίθων
 διὰ τόνδε τὸν ἄνδρ'. ἀλλ' ὑμεναίοις
 καὶ νυμφιδίοισι δέχεσθ' ὄδαῖς
 αὐτὸν καὶ τὴν Βασιλείαν.
 Ἦρᾳ ποτ' Ὀλυμπία 1685
 τῶν ἡλιβάτων θρόνων
 ἄρχοντα θεοῖς μέγαν
 Μοῖραι ξυνεκοίμισαν
 ἐν τοιῷδ' ὑμεναίῳ.
 Ἵμῃν ὦ, Ἵμέναι' ὦ. 1690
 ὁ δ' ἀμφιθαλὴς Ἔρως
 χρυσόπτερος ἡνίας
 εὐθυνε παλιντόνους,
 Ζηνὸς πάροχος γάμων

- τῆς τ' εὐδαίμονος Ἥρας. 1695
 ὕμνῃν ὦ, ὕμναι' ὦ.
- ΠΕ. ἐχάρην ὕμνοις, ἐχάρην ὦδαις·
 ἄγαμαι δὲ λόγων. ἄγε νυν αὐτοῦ
 καὶ τὰς χθονίας κλήσατε βροντάς,
 τὰς τε πυρώδεις Διὸς ἀστεροπάς, 1700
 δεινὸν τ' ἀργῆτα κεραυνόν.
- ΧΟ. ὦ μέγα χρύσειον ἀστεροπῆς φάος,
 ὦ Διὸς ἄμβροτον ἔγχος πυρφόρον,
 ὦ χθόνιαι βαρυαχέες ὀμβροφόροι θ' ἅμα βρονταί,
 αἷς ὅδε νῦν χθόνα σείει, 1705
 διὰ σὲ τὰ πάντα κρατήσας,
 καὶ πάρεδρον Βασίλειαν ἔχει Διός.
 ὕμνῃν ὦ, ὕμναι' ὦ.
- ΠΕ. ἔπεσθέ νυν γάμοισιν ὦ
 φύλα πάντα συννόμων 1710
 πτερυγοφόρ' ἐπὶ πέδον Διὸς
 καὶ λέχος γαμήλιον.
 ὄρεξον ὦ μάκαιρα σὴν
 χεῖρα, καὶ πτερῶν ἐμῶν
 λαβοῦσα συγχόρευσον· αἵ- 1715
 ρων δὲ κουφιῶ σ' ἐγώ.
- ΧΟ. ἀλαλαλαί, ἰὴ Παιών,
 τήνελλα καλλίνικος ὦ
 δαιμόνων ὑπέρτατε.

NOTES
ON
THE BIRDS.

NOTES

ON

THE BIRDS.

ACT I. SCENE I.

EUELPIDES and **Pisthetærus** enter in quest of **Epops**. The scene is a wild unfrequented country, which terminates in mountains. They travel on till they come to the foot of the rocks, which stop their passage and put them to their wit's end. Here the raven and jackdaw make signs that this is the place: upon which they knock with a stone and their heels against the mountain.

1. ὀρθήν] Supply ὁδὸν ἰέναι (Hesych. v. ὀρθήν,) 'to go straight forward.' Euelpides thus addresses a jackdaw (κολοιός v. 7.) which he was carrying, in order to obtain information requisite for discovering the residence of **Epops**.

2. διαρρό.] See *Plut.* v. 267. n.

— ἦδε] Supply κορώνη, implied in κρώζει: 'this raven.'

— αὖ...πάλιν] αὖ signifies 'on one's part.' ἦδ' αὖ ὄξουσα *Nub.* 51. ἦττον τι δῆτ' ἔξεστι κάμοι αὖ id. 1425. also v. 963. of the same play.

— πάλιν] 'back.' οὐκ εἰ πάλιν; *Schol. Lysistr.* 734. τῆς πάλιν μέμνησ' ὁδοῦ. *Eur. Or.* 125.

3. πλαν.] πλανώμεθα *Suid.* ἄνω κάτω πλανώμαι *Lucian Tim.* 24. κοπτόμενοι δὲ αἰεὶ ταῖς στρατείαις

ταύταις ταῖς ἄνω καὶ κάτω, λυποῦνται. *Demosthenes.* See *Nub.* 616. *Equit.* 862.

4. προφ.] προφορεῖσθαι 'to go forwards and backwards.' A metaphor from weavers. προφ. γὰρ λέγεται τὸ παραφέρειν τὴν στήμονα τοῖς διαζομένοις. *Schol.* Hence προφ. τὴν ὁδόν, 'threading our way.'

5. See *Monk* on *Alcestis* v. 848. We may supply the ellipse by understanding οὐκ εὐηθες, with *Brunck*, *Boss*, and the *Schol.* The construction is similar to that of *Virgil, Æn.* 1. 41. "Mene incepto desistere victam?" It occurs in the *Nub.* v. 267. τὸ δὲ μὴ...ἐλθεῖν ἐμέ. See *Matth. G. G.* §. 544.

8. ἀποσπ.] ἀφανίσαι, *Suid.*, 'to wear away.' The simple verb occurs in v. 1016. where the *Schol.* explains it by συντρίβειν. Euelpides had bitten his nails from vexation. *Th. σποδός* 'ashes.'

9. ὅπου γῆς] 'where in the world.' *Dawes's* correction of the old reading ποῖ, a double solecism. For ποῖ is interrogative, and ποῖ γῆς would mean 'quo terrarum?' or 'quam in partem terræ?' not 'ubi terrarum.' *Misc. Cr.* p. 287. For the gen. after ὅπου see *Matth. G. G.* §. 482.

11. As γε in *Attic Greek* never

follows an oath without the intervention of one or more words, Porson reads, οὐδὲ μὰ Δι' ἐντεῦθεν γ' ἂν Ἐξηκαστίδης. Reisig reads, οὐδ' ἂν μὰ Δι' ἐντεῦθεν γ' ἂν Ἐξηκ. Execestides was a vagabond of barbarian origin, who would fain make himself at home, wherever he went, and who at Athens passed himself off for an Athenian. He is mentioned again in act 1. sc. 6. and act 4. sc. 1. and is said by the Schol. to have been frequently aimed at by the Comic writers of the day. See Elmsley on *Acharn.* v. 518.

12. τὴν ὁδὸν τ.] i. e. *eis τὴν οὔμωι ὁδὸν βάδιζε*, Schol. As Eurip. quoted above (v. 2.) *τῆς πάλιν ὁδοῦ*.

13. οὐ'κ τῶν ὀρνέων] 'he of the bird-market.' Matth. G. G. §. 596. *διεκερμάτιζεν ἐν τοῖς ἰχθύσι*, 'in the fish-market,' Vesp. 789. *ἐν μυρρίναις*, 'in the myrtle-market,' Thesm. 448. See Porson on Vesp. l. c. *ἐκ* is put for *ἐν*; as, *ἡ'κ τῶν γειτόνων* Plut. 435. *οἱ ἐκ τῶν Ὀρνέων* Thucyd. The grammarian Didymus says that Aristophanes alludes to the misfortunes of the Athenians at Orneæ in Laconia, where they lost their generals Laches and Nicostratus.

14. *πινυκώλης*] ὀρνιθοπώλης. *τίλλοντες γὰρ αὐτὰ καὶ τίθεντες ἐπὶ πίνακος ἐπώλουν τὰ λεπτὰ ὀρμαθίζοντες*. Hesych. 'a vender of birds.'

— Φιλ. μελ.] 'mad Philocrates.' See my note on Plut. 12. We shall meet with Philocrates again in act 2. sc. 8.

15. τῶδ' ... φράσειν τὸν Τηρέα.] 'that these two (viz. the jackdaw and raven) would tell us where Tereus lives.'

16. ὃς ὄρνις ἐγ.] 'who was made

a bird out of a bird:' instead of saying 'from a man into a bird.' Tereus was of Attica; and this is intended as a stroke of satire on the levity of the Athenians. Brunck rejects this interpretation, and takes *ἐκ τῶν ὄρν.* after τῶδε, 'that these two better than any others of the birds.' The story of Tereus changed into the Epops, or lapwing, is told in Ovid, *Metam.* 6. 671. In Shakspeare's song 'As it fell upon a day,' the nightingale's note 'Teru, Teru,' is probably meant as a call to Tereus.

17. ἀπέδοτο] 'he sold.' For this common sense of the compound see Dawes, p. 242.

— τὸν Θ. τ. κ.] 'this jackdaw of Tharrelides, for an obol.' He so calls this bird, say the Scholia, because a person of that name had a son called Asopodorus, who in his diminutive stature resembled that bird. For the genitive ὀβολοῦ see Matth. G. G. §. 364.

18. *τηνδεδί*] So *τουτοδί* Plut. 227. *νυνδί* Equit. 1302. See Elmsley on *Acharn.* v. 108.

19. Porson says, "legendum ἦστην *norant*, non *norunt*, ut vertit Hemsterhusius." By syncope for *ἡδείτην*, 3rd dual plus. p. of *εἶδω*. Auctor *Etymol.* 438.

20. ἔσθ' ὅποι κ. τ. π.] 'whither over the rocks?' addressed to the jackdaw.

23. ἦν] Reisig's emendation of ἦδ', the reading which Invernizius elicited from the Ravenna MS.

26. *βρόκονσ'*] Suid. I. p. 458. Eustath. on Homer, p. 1859, 38. According to the Scholia, *δάκνουσα παρὰ τὴν βοράν*, 'biting my nails for food.'

27. οὐ δεινὸν ἐστὶν ... ἐλθεῖν;] 'Is it not a sad thing that we should

go in search of the country of the crows, equipped for our journey too?' We should have expected the poet to have said *eis ὄρνιθας* simply. He has, however, substituted *eis κόρακας* for the common words, for the sake of the joke. *eis κόρ.* ἐλθέτω is a common imprecation, 'Abeut in malam rem!' See my note on Plut. 375.

29. *ἔπειτα*, placed after a participle, signifies 'tamen.' See Thes-moph. 884.

30. οἱ παρ. ἐν λόγῳ] 'that are present at, or hear, this story.' Acharn. 513. See Suid. in v. ἐν λόγῳ. A formula borrowed from the forum, where those who formed the meeting were so termed.

31. Suid. v. Νομάδες. Acestor, a tragic poet, here called Sacas, or Thracian, was another, like Excestides, ambitious of being considered an Athenian citizen, though he had no claim to the title. His name occurs in the Vesp. 1221. A parasite of the same name is mentioned by Athenæus 6. 237. a. He was lashed also by Callias and Cratinus.

— νόσος is any vicious propensity. Gramm. MS. Sangerm. in Valcken. Diatr. Eur. p. 80.

32. εἰσβ.] 'obtrudes himself,' sc. εἰς τὸ ἄστυ. βιάζεσθαι expresses the most earnest desire. Thucydides 4. 48. St. Luke 16. 16. καὶ πᾶς εἰς αὐτὴν βιάζεται.

34. σοβεῖν signifies 'to drive away (birds).' Vesp. 210. 458.

35. ἀνεπτόμεσθα] for ἀναπετόμεσθα, 'we have fled away.' See Porson on Eur. Med. 1.

— ἀμφὸν ποδ.] 'with both feet.' A proverb expressing the greatest haste. Erasmus, p. 237.

36. ἐκείνην] Redundant. αὐτῇ

μὲν γὰρ ἢ 'Ρέα ποτὲ ἐκείνη Lucian D. Dial. 12. 2.

37. τὸ...κευδαίμονα] Dindorf formerly edited καυδαίμονα. This error he afterwards retracted, agreeing with Markland, who asserts that the diphthong *αι* in cases like these cannot be elided.—τὸ μὴ. Supply διὰ.

38. ἐναποῖσαι χρ.] 'to pay away their substance in.' We should have expected the poet to have said ἐμβιῶναι or ἐνοικεῖν: but he takes every opportunity of lashing the Athenians for their exactions of money by sycophancy. Euripides (Hippol. 1095.) has a word similarly compounded, ἐγκαθηβάν. ἐντίκτειν Aristotle, Hist. Anim. 8. 27. See Wesseling on Diod. Sic. II. p. 166. So Eur. Phœn. 739. ἐνδυστυχήσαι, and v. 122. of this play.

39. ἐνα μ.] The Scholiast refers to an imitation of this by Philemon, ἡ μὲν χελιδὼν αὐτὸ θέρος, ὃ γύναι, | λαλεῖ· σὺ δὲ πάντα τὸν βίον. The last words are supplied by Bergler.

40. Suid. in v. κράδη. Properly 'a branch of the fig-tree;' but used as a general term for trees.

41. δικῶν] 'upon law-suits.' οὐδὲν γὰρ ἄλλο ὄρατε πλὴν δικάζετε Pax 504.

42. Suid. v. βάδος. Eustath. on Homer, p. 637, 5.

43. Σuid. v. κανοῦν. 'a basket, pot, and sprigs of myrtle.' These were preparations for sacrifices in the place where they went to live. Another use is mentioned in v. 358 sq. where the κανοῦν is called τρυβλίον: from which passage it appears that they carried a spit as well.

44. ἀπράγμων is 'free from trouble.' (πράγματα 'litigation' Xen. Mem. 2. 9. 1.)

45. Dawes, Misc. Crit. 288. corrects ὅποι into ὅπου. (See above, v. 9.) and the Schol. has this reading. Dorvill. on Charit. 120. defends ὅποι, as well as Invernizius upon the authority of the Ravenna MS. So does Elmsley on Eur. Heracl. 46. but subsequently (in Museum Crit. Cant. 6. p. 294.) on v. 77. of Eur. Iph. Taur. approves of ὅπου.

— διαγ. ἄν] 'we may pass through life.'

47. Elmsley defends the reading δεομένω (Quart. Rev. xiv. p. 464.), which was the common reading before Kuster altered it into δεομένων.

48. ἦ 'πέπτερο] Kuster reads 'πέπτατο. But 'πέπτερο is Attic, πέπτατο common Greek. Dawes, Misc. Crit. 288. Pierson on Mæris 312.

— εἴ που] 'if perchance.'

49. οὗτος] 'you there!'

50. ἄνω] 'with its head up.'

— πάλαι τι φράζει] 'is showing me something for some time.' See my note on Plut. 245.

51. κέχ.] 'is gaping.' Used for the present. As vv. 1669. and 268. See Clark on Homer, Il. A. 37.

52. οὐκ ἐ. ὁ. ὁ. ἐ.] 'there must be birds here.' See my note on Plut. 18.

54. οἶσθ' ὃ δρᾶσον:] Attic phrase. See Porson on Hecuba 225. Virgil, Eclog. 7. 36. "Aureus esto," for 'eris.' Matthiæ §. 511. quotes from the Rudens of Plautus, 3. 5. 18. "Tange, sed scin quomodo?" The phrase arose from a transposition; it being instead of δρᾶσον, οἶσθ' ὃ;

55. Bentley inserted the article

here before ψόφος and so restored the metre: "that the sound may be doubled,"—Porson.

56. For the combination of κόψον with λαβών in one proposition see Matth. G. G. §. 632. 6. and compare Soph. El. 47. ἀγγελλε δ' ὄρκῳ προστιθείς.

58. ἀντὶ τοῦ παιδός] 'in the place of boy.' Elmsley reads (Medea 1334.), οὐκ ἀντὶ τοῦ παῖ, παῖ, σ'—κ.τ.λ. Æschyl. Choeph. 651. παῖ, παῖ, θύρας ἄκουσον ἐρκείας κτύπον. | τίς ἔνδον, ὦ παῖ, παῖ, μάλ' αὖθις ἐν δόμοις;

ACT I. SCENE II.

Trochilus, a bird that waits upon Epops, appears above; he is frightened at them and takes them for fowls. In the confusion, the jackdaw and raven escape from the string which held them. Meanwhile Epops is asleep within: their noise awakens him, and he comes out.

61. ἀποτροπ.] "Avertit morbos, metuenda pericula pellit," Horace, Ep. 2. 1.

— τοῦ χ.] 'what a swallow!' See Matth. G. G. §. 371. The Grammarians supply ἔνεκα. Greg. (Cor. p. 58. 137.) gives this gen. without a preposition as Attic. Trochilus had his beak open as if he intended to swallow them.

62. ὄρν.] 'bird-catchers.' Similarly θυνοθηῖραι Sophr. in Valck. Theocr. Ad. θηροθηῖραι Hesych. λογοθηῖραι id. νυκτοθηῖραι Xenoph. Mem. 4. 7. 4.

63. οὕτως τί δ. οὐδὲ κ. λ.] 'why so afraid? let's have softer (or more ominous) terms than these,' Brunc's reading. Bentley's emendation is

exceedingly ingenious, though perhaps too violent, οὗτος, τί δεῖ νῶ τοῦδε, κ. λ. 'Hark you! you had better tell him our business.' If this be adopted, the words belong to Pisthetærus. The line is read and explained in different ways by the critics. Hotibius, οὗτος, τί δ. οἶδε; κ. λ. 'Hark you! what is there to fear in these birds? Speak softer.'

65. Ὑποδ.] a feigned name, derived from δεδιέναι, 'a fearling:' Λιβ. ὅρ. is added that he may seem a foreign bird, and that his lie may be concealed.

66. οὐδὲν λέγεις] 'you lie.' Zeun. ad Viger. p. 152. He refers to an unequivocal token of his fear, which we may suppose to have been seen on the stage. There is something, as Mr. Carey observes, very Sancho-like in the character of Euelpides, as that of Pisthetærus, the leader on this wild journey, bears more resemblance to Don Quixote. One difference between Cervantes and Aristophanes is, that the latter requires the reader to be as crazy as his hero, and to have full confidence in all the strange adventures which he encounters.

— ἐροῦ τὰ π. π.] 'ask our feet.' τὰ π. π. 'the feet.' As ὦ κέκροψ ἦρως ἀναξ, τὰ πρὸς ποδῶν Δρακοντίδῃ. Vesp. 436.

68. Ἐπικ.] feigned name: 'dung-hill cock.' Athenæus (9. 387. a.) in quoting this passage adds, καὶ τὸ ἐν Νεφέλαις δ' ἐπὶ τῶν ὀρνίθων ἔγωγε ἀκούω καὶ οὐκ ἐπὶ ἵππων ὡς πολλοί. Nub. 109. τοὺς Φασιανούς οὖς τρέφει Λεωγόρας. There is some doubt why he calls himself a Phasianic fowl. Beck observes that Bergler's opinion of its being a stroke at the sycophants is too far-fetched. It is not Bergler, however, but the Scholiast,

who is responsible for that suggestion. Perhaps he alludes to the colour of the pheasant, which would show him to be ἐπικεχοδῶς. The pheasant took its name from Phasis, from the banks of which river it was supposed to have been brought.

70. In Attic Greek ὄρνις is a spondee.

— ἦττ.] 'have you been vanquished by any cock?' Suidas v. ἡττήθης. We are told that when two cocks have fought, the vanquished bird follows the victor. To this Theocritus alludes: ὀρνίθων φοινικολόφων τοιοῦτε κυδοιμοί. To this passage, too, an anonymous writer alludes in Plutarch II. p. 762. ἔπτῃζ' ἀλέκτωρ δοῦλον ὡς κλίνας πτερόν. After the Persian war it was ordained that a cock-fight should take place at Athens every year. Ælian V. H. 2. 28.

73. ἔχῃ] Brunck reads ἔχοι. Reisig maintains ἔχῃ to be better, and it is the reading of the greatest authority.

75. The Aldine reading is οὗτος γὰρ οἶμαι. That of the Ravenna MS. οὗτός γ' ἄρ' ὁ., which Elmsley on Acharn. v. 127. defends. 'Yes, this bird does, in as much as, I suppose, he was formerly a man.'

76. Anchovies were taken in large quantities by the Athenians in the port of Phalerus. See Athenæus 7. 285. c. Equit. 645. 649. 666. &c.

78. Brunck puts a note of interrogation after χύτρας, and commits the same error in Eccles. 179. But see Matth. on Eurip. vi. p. 194. Instead of conditional propositions with their consequence with εἰ, even prose writers use independent propositions. See Eur. Or. 646. ἀδικῶ λαβεῖν χροῆ μ' ἀντὶ τοῦδε τοῦ

κακοῦ | ἀδικόν τι παρὰ σοῦ, for *ei* ἀδικῶ and so Matthiæ explains the present passage.

79. ἐπὶ τρούνην] 'to fetch a ladle.' See *Equit.* 984. Hence τρούνω 'to stir with a ladle,' *Equit.* 1169.

— τροχ.] 'this is *Trochilus* (i.e. the *running* bird);' because he had said τρέχειν, from which verb comes τροχίς 'a courier,' as *Mercury* is called in *Æschyl.* *Prom.* v. 940. ἀλλ' εἰσαρῶ γὰρ τὸν δε τὸν Διὸς τροχίν. Buffon takes the *Trochilus* to be "le troglodyte," a bird remarkable for its agility.

81. ἀρτίως] 'just now,' the proper meaning. Nor is there the difference between this word and ἄρτι which the Grammarians have created. See *Schol. Nub.* 1148. *Eur. Hipp.* 433. *Vesp.* 742. 832. Myrtle-berries (μύρτα) were very sweet, according to *Aristotle*, *Prob.* s. 20. §. 23.

84. ὅτι ἀχθ.] 'that he will be angry.' The Tragedians avoid the hiatus in iambics. The following combinations are doubtful: τί οὖν *Æsch.* *S. T.* 210. 706. *Persæ* 784. *Supp.* 319. *Soph. Phil.* 100. τί ἔστιν *Soph. Phil.* 733. 753. defended by *Brunck*, where *Dr. Blomfield* on *Æsch. S. c. T.* 193. and *Dr. Monk* on *Eur. Hipp.* 975, following *Porson* on *Eur. Phœn.* 892, insert a μ' and δ'. These passages are so very few in comparison with those where the hiatus is avoided, that they are suspicious from this very circumstance. Perhaps they should be allowed in *Æschylus*, whose language is not so much raised above the level of common life as that of *Sophocles*. In the Comic writers, who keep more closely to the language of society, hiatus is frequent; while

the Tragedians, on the contrary, did not allow *περί* to stand before a vowel even in composition. See *Porson* on *Eur. Med.* 284. "ἄχθομαι, fut. ἀχθέσομαι, aor. ἤχθῃσθην, does not belong to this place, since all its tenses are derived from one root, according to analogy §. 173." *Matth. G. G.* §. 224.

90. ἀπέπ.] ἐπετόμην becomes by syncope ἐπτόμην. *Soph. Ajax* 693. ἐπ-έπτου *Aves*, v. 118. ἐπ-έπτετο v. 48. where see note.

ACT I. SCENE III.

They tell *Epops* their errand, and he gives them their choice of several cities fit for their purpose, all which they refuse. *Pisthetærus* proposes a scheme for living among the birds, with which *Epops* is struck, and calls up his consort, the nightingale, to summon the birds, who all sing a fine ode.

92. ὕλην] 'the wood,' i. e. the forest in which he resided. *Bentley* proposes to read πύλην: but the other seems the more natural reading. *Porson* on *Eur. Or.* 1081.

94. τριλ.] 'triple crest.' κραδαίνων τρεῖς κατασκαίους λόφους. *Acharn.* 965.

95. οἱ δ. θ.] 'the twelve gods,' or the *Dii Majores*, who were especially worshiped at Athens; where, as *Thucydides* (6. 54.) says, *Pisistratus*, grandson of the tyrant, erected an altar to them.

96. εἴξασιν] 'they are likely.' See v. 382. from εἶκω. *Epops* asks who is seeking him? *Euelpides* answers, 'The twelve gods;' and παρ' ὑπόνοιαν goes on to say, 'they are likely to trounce you for coming out in such a dishabille.' *Carey*,

following one of the Scholia, interprets it 'The twelve gods are, I think, banded for our ruin.' Even with the aid of the Scholia, little can be made out of the passage: but what I have given seems the most satisfactory. For the form *εἴξασιν* see Barnes on Eur. Iph. Aul. 848. Ruhnken. on Tim. p. 71.

99. "Le bec de la huppe a deux pouces un quart. Il est légèrement arqué; la pointe supérieure dépasse un peu celle du bec inférieur, l'une et l'autre sont assez moussés."—Buffon.

100. *λυμ.*] 'disfigures me.' He alludes to a tragedy of Sophocles, now lost, in which that poet had introduced Tereus after his transformation into a bird. His costume in the present play was probably a caricature of that employed in the tragedy. Aristophanes could not let this opportunity pass of raising a laugh at Sophocles, though, as it appears from the *Ranæ*, he entertained due respect for the great tragedian.

102. *ταῶς*] 'whether bird or peacock?' He speaks as if the peacock, then a rare spectacle at Athens, was something more than a mere bird. A line from Eubulus preserved in Athenæus (lib. ix. 397. b.) bears upon this; *καὶ γὰρ ὁ ταῶς διὰ τὸ σπάνιον θαυμάζεται*.

103. *περὰ*] The birds of the Drama had only the head, wings, and beak of the fowl which they represented.

104. *ἐξερόνηκε*] 'they are moulted.' See Aristotle, H. A. 8. 18. and concerning the peacock, 6. 9.

106. *ἔτερα φ.*] 'we put forth other feathers.' *περὰ* is implied in *περορόναι*. See St. Mark,

xiii. 28. *ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γενήται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγύς τὸ θέρος ἐστίν*. See Middleton on the Greek Article, p. 243. Ed. Scholf.

108. *τρι.*] The Athenians prided themselves on the beauty of their fleet, as they well might, if we judge from the description given of it by Thucydides, near the beginning of the sixth book, where the armament equipped for Sicily is described. See Introduction.

109. *ἡλ.*] By these are meant those who passed their time in the *Heliaea*, a court of judicature described by Potter, Antiq. 1. 133. Properly *ἡλιασταί* were the judges in that court. See Equit. 255.

110. *σπείρεται*] 'why is this seed sown there?' i. e. 'are there any at Athens who are averse to law-suits?' The birds feeding much on seeds, are here made, as in several other places, to speak in metaphors derived from their own habits of life. The answer to the question imports that there were only a few, and those among the country people, who were not addicted to law. 'Ἀχάριστον ὑμῶν σπέρμ' ὅσοι δημηγόρους | Ζηλοῦτε τιμάς. Eur. Hec. 254.

112. *ἡλθετον*] See Elmsley on Acharn. v. 733. and read *ἡλθέτην*.

115. Gray asks why Tereus is said to have been in debt? Carey thinks the humour consists in supposing that Tereus, as a man, must necessarily have been in debt, and willing to cheat his creditors.

116. *ἀποδ. ἔχαιρες*] 'you were glad not to pay.' *χαίρω φειδόμενος* Plut. 247.

117. *ὁρ. μεταλ.*] 'having changed your nature to that of birds.'

118. "In Aristoph. Av. 118. recte Beckius καὶ γῆν ἐπέπτον καὶ θάλατταν ἐν κύκλῳ: recte etiam Brunckius, 789. ἐκπτόμενος, ut è MS. Rav. edidisse videtur Invernizius." Porson on Eur. Med. v. 1. See Matth. G. G. §. 428. Elmsley on Soph. Oed. Tyr. v. 17.

119. ὄσα τ' ὄρνις] Birds, because they continually flew about, were supposed to know and observe the most secret actions of men.

120. ταῦτ' οὖν] i. e. διὰ τ. οὖν. Elmsley prefers ἰκέτα. (Iph. Tau. 777. in Mus. Crit. Cant. vi. p. 294.)

121. εὐερον] 'well stocked with wool.' See the Schol. The construction of ἀφίγμεθα εἰ φράσειας is illustrated by Schæfer on Longinus, p. 426, 'we have come hither (to inquire) if you could point out to us.'

122. ἐγκατακλιθῆναι] Attic. ἐγκατακλινθῆναι common Greek. Nub. 694.

123. Κραν.] The Scholiast says that Athens is called Κρανααί either from the cragginess of the soil or from a king named Cranaus. I prefer the former of these senses, in which it is repeatedly applied by Pindar to Athens. See Cramer's Greece, i. 26. ii. 277-8. Acharn. 75. Lys. 481.

124. οὐδέν for οὐ. Hesych. on πρόσφορα, from Eur. Hipp. 112. and Vesp. 805.

126. Σκ.] Euelpides plays on the word aristocracy, as if it meant the government of Aristocrates, the son of Scellius. Suidas v. Σκελλίου. This Aristocrates was afterwards one of the four hundred mentioned by Thucydides (8. 89.) and by Lysias in his oration against Eratosthenes. He is also spoken of

by Plato in the Gorgias 5. 4. p. 55. Ed. Bipont., and by Demosthenes in the Orat. Theocrin.

128. πράγματ'] 'troubles.' See above, v. 44. n.

— τοιαῖ] Attic. The old reading was τοιαῖδε.

129. πρῶ] i. e. πρώτας. Otherwise written πρῶ and πρώ. Pierson on Mær. p. 300. ὅπως παρέσει μοι, 'see you be with me.' For this construction see my note on Plut. v. 18. This was the form of an invitation among the Greeks. The Romans used, 'hodie apud me sis volo,' or 'una simus.' See Casaubon on Laert. 2. 70. In Plato, (Hipp. Maj.) Hippias invites Socrates to his house in these words: ὅπως παρέση καὶ αὐτὸς καὶ ἄλλους ἄξεις.

132. λουσ.] Lysistr. 1066. ἦκερ οὖν εἰς ἐμοῦ | τήμερον πρῶ δὲ χρὴ | τοῦτο ὄραν λελουμένους, | αὐτοὺς τε καὶ τὰ παιδί.

— ἐστιᾶν γάμους] 'to keep my wedding-day.' "γάμοι, primus nuptiarum dies." Hesych. Pollux 3. 38. ἐστιᾶν is used in the general sense 'to celebrate.' Ælian. V. H. 8. 7.

133. ποιήσεις] Elmsley on Med. p. 205. and Hermann in the Classical Journal, xlv. p. 418. defend this reading against the old one ποιήσης. We must supply ὅπως: but ποιήσης does not require it.

134. A perversion of the proverb, μή μοι ποτ' ἔλθῃς, ὅταν ἐγὼ πρᾶττω καλῶς: applied to those who desert their friends in adversity.

135. ταιπῶρων] Said ironically.

136. λέγετον] This is the only passage I have met with which makes against Elmsley's clever criticism on Acharn. 733.

137. ἐρ. θάλλ.] This has been dif-

ferently taken. Some geographers understand by it the Indian Ocean, others the Persian Gulf (Wesseling on Herod. p. 256, 10.); others the Red Sea, commonly so called (Wesseling on Diod. Sic. 1. 23. and Reland's Dissertation on the Red Sea).

138. ἡμῖν... ἀνακύψ.] ἡμῖν is redundant. ἀνακύψεται signifies 'will heave in sight.' (th. κύπτω 'to stoop.')

139. κλητῆρ'] 'a bailiff.' Vesp.

189. Th. καλέω.

— Σαλ.] The Salaminia and Paralus were two public ships of the Athenians. They were used only on extraordinary occasions: among the rest, the Salaminia for the purpose of bringing home those who were summoned to trial. The Salaminia was sent out to Sicily after Alcibiades. Thucyd. 6. 53. καὶ καταλαμβάνουσι τὴν Σαλαμινίαν ναῦν, ἐκ τῶν Ἀθηνῶν ἤκουσαν ἐπὶ τῇ Ἀλκιβιάδῃ, ὡς κελεύοντας ἀποπλεῖν ἐς ἀπολογία, &c. See too 3. 33. The Paralus conveyed the sacrificial offerings from Athens to Delos, &c. Potter, Antiq. 1. 139.

141. Ἡλ. Λέπ.] Thucydides informs us, in his 5th book, c. 31. that the Triphylians were among the subjects of the Eleans, and had been so ever since the time when Lepreon, their chief city, being at war with the neighbouring Arcadians, applied to the Eleans for protection, and became tributary to them. Lepreon is here called the Elean: hence, at the time when this play was acted (Ol. 91. 2.) that town must have already returned under the sovereignty of Elis, from which in Ol. 89. 2. with the aid of Sparta it had withdrawn. This the Spartans for the moment were forced to let pass: but after the Peloponnesian war, they ravaged

the country of the Eleans, and now the Lepreotes revolted along with the other tribes, and the Spartans made a settlement at Lepreon. Xen. Hell. 3. 2. 30.

142. ὅς οὐκ ἰδών] 'though I have not seen it.' ὅς is redundant. Another reading in the Scholia is ὡς οὐκ ἰδών.

143. Λέπ. ἀπὸ Μελ.] The mention of Lepreon was introduced for the sake of this attack upon Melanthius, the Tragic poet, who was affected with the leprosy, and was still more notorious by his vices. Beck, when he rejected this interpretation, and supposed him to have been a Leprean by country, must surely have overlooked the two lines quoted by the Scholiast from Callias respecting him. He is again satirized in the Pax, vv. 804. 1009., where a passage from the Medea of Melanthius is parodied.

144. Homer mentions Opus, a city of Locris, in his Catalogue: Ὀπόμεντά τε Καλλιάρων τε. The Opuntians of Locris are again brought in for the opportunity which the name afforded of raising a laugh at Opuntius, a man with one eye, whom we shall meet again in act 3. sc. 4.

146. ἐπὶ τ. χ.] 'on condition of receiving a golden talent.' See Ruhnken. on Xen. Mem. 2. 2. 8.

147. οὗτος δὲ δὴ...] 'but what in fact is this life of yours among the birds?'

148. τριβήν] for διατριβήν. 'for a continuance.' Suidas v. τριβή.

150. κιβδηλία properly means 'the adulteration of coin,' thence 'deceit' in any shape. See Dr. Monk's able note on Eur. Hipp. 616. The word βαλαντίον suggested κιβδηλία. As they had no

money, they had no forgery amongst them.

151. λευκά σήσ.] 'white sesamum. See the Pax 869. σησαμούς ξυμπλάττεται. Boss p. 230. Potter, *Antiq.* 2. 281.

152. σισύμβρια] 'water-mint.' Bridegrooms were crowned with this plant. See Schol. on the Pax 869. Eur. Iph. Aul. 903. Or the sense of the next line may be, 'you live like persons in a honey-moon.'

155. βούλευμα] 'a device.' In the next line Dawes (*Misc. Crit.* 218.) altered the old reading πείθεσθί, a solecism.

159. ἀντίκα] 'for instance.'

160. τοὺς π.] for περὶ τῶν π., 'if any one should ask about those flutters.' An Homeric construction; εἰρόμεναι παῖδάς τε κασιγνήτους τε.

161. It is quite uncertain who the Teleas here spoken of was. He occurs again in act 2. and in the Pax v. 1008. It would seem from the Scholia on the text that there was a bird so called. He was certainly a very legitimate object of satire. Dindorf adopts the reading of the Ravenna MS. (the old reading being τίς οὗτος ὄρνις;), though Aristophanes everywhere uses ὄρνις as a spondee. But the opening of the Tyrus of Sophocles seems to be alluded to; τίς ὄρνις οὗτος ἔξεδρον χώραν ἔχων; part of which is again quoted in v. 269.

162. ἀστάθ.] 'unsteady.' σταθμὴ 'a carpenter's rule'; from ἵστημι.

163. ἀτέκμ.] 'that follows no particular track, but flies and flutters every way.' Th. τέκμαρ 'an end.' See Vesp. 969.

— οὐδὲν οὐδέποτε ἐν ταύτῳ μένων] 'never staying one minute

in the same place.' Bentley conjectures οὐ δὴν, 'non diu.' But Suidas, v. Τελέας, reads οὐδέν.

164. εὖ γε μωμᾷ ταυταγί] 'you blame us reasonably in these points at all events.' Th. μῶμος, 'a spot, blame.' Suidas v. ταυταγί. Attic for ταῦτα. So below, v. 439. ἔσται ταυταγί. The Attics annex ι to οὗτος in all cases and genders; in the neut. this ι takes the place of ο and α. Instead of ι, γί and δι are annexed to the cases ending in a short vowel. Neither form occurs in Tragedy.

166. ὄρνιθες is here emphatic—'we birds, who cannot by any means build a city' (οἰκίζειν). See Eurip. *Teleph.* Fr. 23. *Equit.* 179. *Act.* 16, 21.

167. ἄληθες] See my note on Plut. v. 123. The word, according to Beck, is equivalent to ὄντως used ironically. See Valcken. on Phavor. Ammon. in v. p. 10. n. 49.

170. ἀπολ.] 'I shall get much for myself.' (mid.) The old reading is τί γ'. See Porson on Dawes *Misc. Crit.* p. 3. The Ravenna MS. gives τι δ', which is the right reading. See Reisig on Soph. *Œd. Col.* p. 279. *Equit.* 175. εὐδαίμονήσω δ', εἰ διαστραφήσομαι.

— διάστ.] 'to distort oneself.' (mid.) The Schol. explains it by εἰ τράχηλον κλάσω; Kuster by 'si oculos distorsero.'

172. πόλος] A pun upon the word πόλις, as Ὀπούντιος above, v. 145. Herodotus informs us (b. 2. 109.) that the Babylonians had a γνώμων and πόλος, which formed a sort of sun-dial: i. e. the γνώμων and πόλος together formed the dial. The gnomon corresponded to that which we designate by the same name, except that instead of being set parallel to the axis of the earth, it

was vertical (Ideler, 1. 233.); while the *πόλος* was a concave basin on which the shadow of the gnomon fell, and which was perhaps graven with representations of the heavenly bodies, and derived its name from thence, or else from its form, as being a kind of miniature of the heavenly vault: for this was in earlier times the meaning of *πόλος*. The vault of the heavens was so called on account of its revolution, as Aristophanes here explains the word. Upon this passage the Scholiast remarks that *πόλος* was not used by the ancients, as in later times, for a particular constellation and the end of the axis, but for the whole sphere. Thus in the Prometheus (v. 437.) Atlas is described as groaning under *οὐράνιον πόλον*. At the end of the Orestes, Apollo says he will convey Helen to the palace of Jupiter, after traversing, or perhaps reaching, *λαμπρῶν ἄστρων πόλον*. In the seventh fragment of the Chrysippus, it is said that things sprung from an ethereal race *εἰς οὐράνιον πόλον ἦλθε πάλιν*. In some places of Euripides, on the other hand, we find *πόλος* used in its more restricted sense for 'the pole.' In the Ion 1169. the Bear is described as turning its tail round the *χρυσήρει πόλῳ*: and in the third fragment of the Pirithous, the two Bears *τοῖς ὠκυπλάνοις πτερύγων ῥιπαῖς | τὸν Ἀτλάντειον τηροῦσι πόλον*. Such at least, as has been stated above, is the most probable explanation of this controverted word in the passage of Herodotus: the discussion of Salmasius upon it (on Solinus, p. 446. fol.) is, as usual with him, very prolix and unsatisfactory. That the *γνώμων* and *πόλος* were combined to form the sun-dial appears from the Lexiphanes of Lu-

cian, ch. 4: that the *πόλος* was concave is clear from Pollux 6. 110. who describes one kind of *κοτταβεῖον* as a round hollow brass basin, like the *πόλος* which marks the hours. See Ideler, 1. 234.

173. In *τόπος, πόλος, πόλις* there is an alliteration, not uncommon in the Greek writers. See Valcken. on Herod. p. 373. 21. Reisig has explained this passage very lucidly in his dissertation on the particle *ἀν*, p. 125.

174. *τοῦτο* refers to *πόλος*. The adjective, as a predicate (not as an epithet) of things and persons, often stands in the neuter sing., although the subject is masc. fem. or plural. Gregor. Cor. p. 38.

178. *παρν.*] a species of locust, particularly injurious to vines. Pierson on Mæris, p. 316.

179. *Μηλίῳ*] In the Peloponnesian war Nicias was sent against the island of Melos, which he reduced by famine. (Thucydides, b. 5.) The 'fames Melia' of the Greeks was similar to the 'fames Saguntina' of the Latins. Porson here corrects the Schol. "*lege ἐπίεσθησαν pro ἐπείσθησαν.*"

180. After *γῆς* we must supply *καὶ οὐρανοῦ*: for the gods were in heaven, the birds in the air. A parallel instance occurs in the Choephora of Æschylus, v. 61. *ἐν μεταίχμιῳ σκότου μένει*, a difficult passage, which Wellauer has satisfactorily explained. He says, "*Ad verba ἐν μ. σ. μ. ex præcedentibus subintelligendum est καὶ ἡμέρας. Designatur enim crepusculi tempus, quodcum apte Schwenk contulit Aristoph. Aves 187.*"

182. *Βοι. δίδον*] Bœotia lay between Attica and Delphi; and the Athenians could not go to consult

the Pythian oracle without leave obtained from the Bœotians. Even here Aristophanes lashes the Athenians; for such a passage was only demanded in *war-time*.

185. By *χάος* is meant the void space of air, *ἀλλοτρίας*, 'which belongs to another,' and therefore the steam could have no right to pass through without leave.

186. *διαφρήσετε*] 'you shall let pass.' Similarly *εἰσφρήσομεν*, Vesp. 892. *διαφρῶ* is the same as *διαφορέω*. Suidas on *οὐ διαφρήσετε*.

188. *νεφ.] νεφέλη* 'a fine bird-net.' According to Pollux (in v.) *δίκτυα* were nets which fowls spread upon the ground. Epops swears by nets: so Babrius (in Tyrwhit. Diss. de Bab. p. 8.) *ὄμνυμί σοι φύλλα πάντα καὶ πήγας*. Eurip. Cycl. 264. *μά θ' ἱερὰ κύματ'*. See below v. 521. *ἔρκη, νεφέλας, δίκτυα, πηκτάς*.

189. *μή* after the negative *μά* used in an oath, is equivalent to *οὐ μή*. Lys. 916. *μά τὸν Ἀπόλλω μή σ' ἐγὼ, καίπερ τοιούτων ὄντα, κατακλινῶ χαμαί*. Eccl. 991; according to which in Ranae v. 511. *οὐ* after *Ἀπόλλω* should be struck out. See Elmsley on Soph. OEd. C. 117., and for a full explanation of the construction *οὐ μή*, Matth. G. G. §. 517.

— *κομψ.*] 'clever.' (Etymol. M. p. 527. Ruhnken. on Tim. p. 161.) See Monk on Eur. Hippol. 990.

193. *βαρβ.]* Herodotus b. 2. 57. *ἔως δὲ ἐβαρβάριζε, ἐδόκεε σφι ὄρνιθος τρόπον φθέγγεσθαι*. See Blomfield on Æsch. Agam. 1017. Homer describes the Carians as *βαρβαρόφωνοι* (Il. B. 867.), and the Sinties of Lemnos *ἀγριόφωνοι*. Nor was this confined to the Greeks. The Egyptians called all who did not speak as they did Barbarians.

(Herod. b. 2. 158.); not that they used this word, but some epithet implying the same thing. So Ezekiel says, "Thou art not sent to a people deep of life and *heavy of tongue*;" i. e. not to a people speaking a foreign language. If those who spoke Hebrew and Coptic thought all other tongues barbarous, the countrymen of Homer may be forgiven this piece of national vanity. They even went so far as to consider a *βάρβαρος* as having neither tongue nor voice, as we see in the present passage, and in Sophocles Trach. v. 1062. *οὐθ' Ἑλλὰς οὐθ' ἄγλωσσος, οὐθ' ὄσσην ἐγὼ | γαῖαν καθαίρων ἰκόμην, ἔδρασέ πω*. i. e. 'neither Greek nor Barbarian.' The language of foreigners appeared like the sound of birds to the Greeks. See Ranae 93. Suidas on *βαρβάρους* and *ἐποψ*.

196. *αὐτίκα μάλ']* 'immediately.' *δευρὶ ... ἐς τ. λόχμην*, 'walking into this thicket here.'

197. *ἔπειτα*] a copulative, like 'deinde' or 'inde.' Draken. on Livy, 5. 20. 7.

198. The Attic future *καλῶ* for *καλέσω* occurs also in Nub. 632.

199. *θέω* is one of those verbs which applies to the middle voice for its future. The origin probably of this was that the active had a transitive signification.

200. *ἔσταθι*] 'tarry not.' See Matth. G. G. §. 205. 3.

203. *ἄγε συν.]* A system of dimeter anapaests. See Monk on Hippol. 983. "Come, mate!" *συνήθης* Hesych. It means 'wife' in Æsch. Persæ 706. *τῶν ἐμῶν λέκτρων γεραῖα ξύννομ'*, *ἐνγενὲς γύναι*. OEd. Col. 332. *ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας θιακοῦσιν ἰστουργοῦντες' αἱ δὲ σύννομοι...*

This song is intended as a parody on one in the Helena of Euripides, v. 1112. Σὲ τὰν ἐναύλοισ.

204. λῦσον] i. e. ᾄσον, 'sing.' Bentley. (Suidas in v.) χῦσον, 'pour forth,' is another reading adopted by Kuster. Porson reads λῦσον.

— νόμος in Greek music meant either the tune, as here, and Eq. 9; or the hymn set to certain measures, as below, v. 738. See Spanheim on Callim. in Del. 304.

205. θρηνεῖν] 'to sing mournfully.' "Nidum ponit, Ityn flebiliter gemens, | Infelix avis, et Cecropiæ domus | Æternum opprobrium, quod male barbaras | Regum est ultra libidines." Horace. See also Ovid, Met. 6. 425. sq.

206. "Ιτυν] 'mourning much-lamented Itys.' "Ιτυν "Ιτυν στένον-σα Æschyl. Agam. 1153. where see Stanley. Soph. El. 147. According to the synapheia in anapaestic metre the last syllable of "Ιτυν ought to be long. Sophocles, however, (El. 148.) uses the same license with this word in a system of dactyls, ἀ "Ιτυν, αἰὲν "Ιτυν ὀλοφύρεται. Itys was son of Tereus and Procne. Tereus was king of Thrace, and Pandion (father of Procne) king of Athens. Philomela was sister to Procne. Tereus offered violence to Philomela, and cut her tongue out that she might not tell her sister. Procne, however, heard of it in a letter, and killed Itys, and gave him to his father in a dish to eat. Jupiter then changed Tereus into a hoopoe, Procne into a nightingale, Philomela into a swallow. So the Scholia, and so Aristophanes; for Procne is the nightingale in v. 657. But generally Philomela is the nightingale, and Procne the swallow. On the diversity of the fable,

see Doering on Catullus lxx. 14. Thucydides (2. 29.) says that Tereus lived at Daulia in Phocis, then peopled by Thracians.

207. διεροῖς... ξουθῆς] 'in liquid tones of thy tawny throat.' ἐλθὲ διὰ ξουθῆν | γενύων ἐλελιζομένα | θρήνοις ἐμοῖς ξυνεργός. Eur. Hel. l. c. When the Aves was represented, the remembrance of these lines in the Helena was recent in the minds of the Athenians: doubtless this passage raised a laugh at the expense of Euripides.

210...μίλακος] 'let the pure echo go through the leafy woodbine.' χωρεῖ, which is considered future by the Schol., may be imperative. The second person sometimes receives a subject, and so stands for the third. Eur. Rhés. 687. πέλας τις ἴθι· παῖε, παῖε, πᾶς τις ἄν. "Ισχε πᾶς τις—ἴσχε πᾶς δόρυ. Arist. Aves 1178. 1183. Brunck reads σμίλακος. Bentley prefers the Aldine reading μίλακος, and Eustathius says Aristophanes so wrote it. See Elmsley on Eur. Bacch. 108. 702. Pliny says the *smilax* came from Cilicia. Walpole, in his Travels, says it is the *smilax aspera*, different from the *smilax latia*, or convolvulus. It is now called *smilanga*, and is used in making wines; a species of creeping ivy, of the same genus as our Virginian creeper.

212. ἐλ.] Derived from the interjection ἔε.

— ἀντιψ.] 'striking in response to your strains of woe.' Eur. Iph. Tau. 178.

219. κατεμελίτωσε] 'how it has honied the whole grove!' "Hoc juvat, et mellī est; non mentiar." Horace, Sat. II. 6. 32. See v. 900. For ὅλον 'quam!' see Thesm. 26.

221. αὐ παρασκ.] Thesm. 104. σίγα' μελῳδεῖν αὐ παρασκευάζεται.

222. Aldus, says Bentley, reads ποποπό, ποποί. From the variations of the reading the Doctor proposes to read ἐποποί, ποποί, ποποί, ποποί, ποποί, ποποί. "ut senarius sit itidem ut sequens." Shakspeare in like manner expresses the note of the lark by 'tirra-lirra,' and the hooting of the owl by 'to-whit-to-whoo': as others have imitated the nightingale's voice by the sounds 'jug-jug.'

224. ὁμοπτέρων] τις used for πᾶς τις. 'let all my birds of a feather.' See Butler's note on Æsch. Choeph. 166. καὶ μὴν ὅδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος.

225. εὐσπόρ. γύας] 'fertile fields,' like the πυροφόροι γύαι of Apollon. Rhod. 1. 796. See Eur. Phœn. 651. 673. On the contrary, ἀνηρότους γύας Æsch. Prom. 707.

226. νέμεσθε] 'feed upon.' νέμειν was applied to the leader of a colony allotting ground to his followers. Hence in the mid. voice 'to cultivate for oneself, or live upon.' This line is a catalectic iambic, not an iamb. senarius, as Brunck says: for the first syllable of κριθή is long.

227. σπερμ.] 'granivorous.' The word was (according to Buffon, H. A. V. p. 41.) particularly applied to 'cornices frugivoræ.' For other meanings of the word, see the interpreters on Acts Apost. xvii. 18.

228. ἰέναι γῆρυν, 'to send forth a melody.' v. 902. ἰέναι φώνην Vesp. 560.

230. τιττυβίζειν, is properly, 'to twitter like a swallow, or a part-ridge.' See Sturz. Prolus. 4. de Voc. Anim. p. 8. βῶλον depends on ἀμφί, 'around the clod.'

234. κλάδεσι] Metaplasmus, as the grammarians call it. κλαδί in the Scolion Anal. I. p. 155. 7. In Arist. Lysis. 632., and here, κλάδεσι as from κλάς, κλαδός, is put for κλάδω, κλάδοις. So κρίνεσι Nub. 908, of which no other nom. than κρίνον occurs, is probably analogous to δένδρον, δένδρεσι.

— νομόν] 'feeding.' Th. νέμω.

236. ἀνύσας is commonly rendered 'quick.' Lysis. 438. ἀνύσαντε δήσετον, 'make haste and bind.' For which Arist. Aves 236. ἀνύσατε πετόμενα π. ε. φ., 'make haste and fly to my voice.' (Matthiæ.) See Pierson on Mœris, p. 62.

239. αὐλῶνες, 'valleys between mountains where water stagnates.' Hence ἐλείαι, 'marshy.' Soph. Trach. 101. Schol.

— ὀξυστόμους] 'sharp-mouthed.' ὀξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας | Γρύπας Γρύπας φυλάξαι. Æsch. Prom. 828.

240. ἔμπ.] 'gnats.' Lysis. 1032. "mali culices," Horace, Sat. I. 5. 14. A species of the κώνωψ.

— κάπτειν] i. e. ἐσθίειν. Boss Obs. Crit. p. 63.

243. ἄτταγᾶς] 'hazel-hen' is the word given in the English lexicon, for ἄτταγᾶς which probably means 'a guinea-hen.' It is rendered 'hasel huhn' in the German, from whence 'hazel-hen' was probably taken. The bird is said by the Scholiast to be very common in the marshy plains of Marathon.

244. πόντ. οἶδ. θαλ.] A Tragic and Homeric expression. Eur. Or. 992. 'fluctus tumentis maris.'

243. See Virgil, Georg. 1. 399. 4. 338. Ranae 1309. Aristophanes imitates the Alcmena, a fragment of which is preserved in Antigonos Caryst. (in Welcker's Sylloge, p. 29.)

246. *πενσόμενοι* refers to *φύλα* only in its sense, and agrees with *ὄρνιθες* or *ἀλκυόνες* implied in *φύλα*. For this construction see Matthiae G. G. §. 434.

250. *καινός γν.*] 'that has found out a new project.' Suid. in v. *καινός*.

252. *ἴτ' ἐς λόγους*] A formula taken from the forum and assemblies. So *ἔρχεσθαι, συγγίνεσθαι εἰς λόγους*. Vesp. 470. Eq. 803. Nub. 451.

ACT I. SCENE IV.

The birds come flying down, at first one by one, and perch here and there about the stage. At last the whole chorus of birds come hopping and fluttering in. At the sight of the two men they are terrified, and prepare to fall on them. Epops interposes, and a truce is made. Pisthetaerus harangues them and makes his proposal, which is highly admired.

255. *κικκαβαῦ*] The note of the owl. Hence the owl was called *κικκαβή*, and was said *κικκαβίζειν*. Sturz. Prolus. De Voc. Anim. p. 25.

260. *ἐπώζειν*, 'to cry aloud.' *ῶζειν* is formed from the exclamation ὦ, ὦ. ὅπως ῶζουσιν οἱ θεαταί Vesp. 1508. *ῶζεις* Æsch. Eum. 124. Similarly *αἰάζειν* from αἶ, *οἰμῶζειν* from οἶμοι.

— *χαραδριόν*] 'the plover.' Athenæus ix. p. 39. edit. Schweig. may be consulted for this bird. The natural note of the Epops was not a musical one. *Οὐ θεμιτόν, Λάκων, ποτ' ἀηδόνα κίσσας ἐρίσδεν, Οὐδ' ἔποπας κύκνοισι.* Theocr. Id. 5. 136. Aristotle, Hist. Anim. 9. 11., says of the *χαραδριός*, that it appears in

the night, and runs off in the day. He speaks of it as a mean bird in its voice and appearance. Suidas (in v.) tells us, that persons affected with the jaundice were supposed to be cured by a sight of this bird: on which account those who had it for sale kept it covered, that no patient might receive benefit from it gratis. He has preserved a line from Hipponax, in which this custom is alluded to: *καὶ μὴν καλύπτει. μῶν χαραδριὸν περναῖς*;

264. *οὐ δ. τ.*] 'not surely a peacock?' See v. 102.

265. *ἡθάς*, i. e. *ἡ συνήθης ὄρνις*. Hesych. and Suid. 'A tame bird.'

267. *φοιν.*] 'phœnicopterus ingens.' Juvenal. 'the flamingo.' Athenæus ix. 40. Pliny, N. H. 10. 48. The tongue of this bird was a delicacy among the Romans, and therefore set before Caligula. (Sueton. Col. 22.) 'Dat mihi penna rubens nomen, sed lingua gulosis | Nostra sapit, quid si garrula lingua foret?' Martial. In Xen. Ep. 68.

268. *σέ τοι*] Matthiae G. G. §. 427. 4. a. It is given fully in v. 398. *σέ τοι καλῶ*.

269. *ἔξεδρον χ. ἔχ.*] Taken from the second Tyro of Sophocles; *τίς ὄρνις οὗτος ἔξεδρον χώραν ἔχων*. *ἔξεδρος* means 1) 'out of its place, foreign,' 2) 'holding an inauspicious seat.' Hesych. Sophocles explains the first meaning, which probably it bears here, *οὐκ ἔξεδρος | ἀλλ' ἐν-τοπος ἀνὴρ*.

270. Taken from the Edoni of Æschylus, as it is cited by the Scholiast. Porson (on Hecuba 208.) and Elmsley (on Acharn. 589.) are of opinion that the form *ὀριβάτης* is contrary to the analogy of the language, and read *τίς ποτ' ἔσθ'*

ὁ μυνσόμεναις ἄτοπος; ἀρ' ὀρειβάτης; Reisig conjectures ἀβροβάτης: a reading which the next line goes to confirm. Æschylus applies ἀβροβάται to the Medes in the Persæ ... μυνσόμεναις 'poeto-prophet.' Aristophanes purposely adopts this turgid and Æschylean expression, for μυνσικός: and ἄτοπος, which means 'foolish' as well as 'unusual.'

271. Μῆδος] He means the 'cock.' See Schol. on v. 478. This bird derives its origin from Persia (Wiland); whence in v. 478. ὥστε καλεῖται Περσικός.

272. καμήλου] Other Eastern people, as well as the Medes, used camels instead of horses, even in battle. Pliny, H. N. 8. 18.

273. A play upon the word λόφος, meaning 'a hill' (which a person is said καταλαμβάνειν,) and also 'the crest of a bird' as here. Ovid, speaking of Epops; "Vertitur in volucrum, cui stant in vertice cristæ."

276. πάππος] There are two ways of explaining this. One is, that it is an allusion to the Tereus, a tragedy written by Philocles, which, as Aristophanes intimates, was only the same drama as that with the same title by Sophocles, made up in another form. The Tereus, therefore, or Epops, of the present comedy being here exhibited in a similar costume to that of the Tereus of Sophocles, calls himself the father of Philocles, as Philocles himself was the father or author of this younger Epops, who is now brought on the stage. The other supposition is, that as Philocles, the writer of comedy, and nephew of Æschylus, was known to bear some resemblance in the deformed shape of his head to this bird; he is

therefore called its father. The sarcasm is introduced not merely for its own sake, but for the purpose of suggesting that which follows it, on Callias. The name of Philocles occurs again in the Vesp. 462. Thesm. 168. and in act 3. sc. 4. of this play. There is said to have been a third Philocles, a Tragic poet, of rather a later time. After τούτου πάππος supply τοῦ Ἐποπος. See Porson, Præf. Hecub. p. xlix.

— εἰ λέγ.] " 'T is a known thing that among the ancient Greeks the name of the grandfather was commonly given to that of the nephew, according to that of the poet, 'Ἰππόνικος Καλλιῶν,' &c.—Bentley's Phalaris, p. 43.

275. The luxury and poverty of Callias noted. The genealogy of the family, as given by Gray, is as follows:—

Phænippus.

Callias ὁ δαδούχος. (Called λακκό-
| πλουτος. Herod. 5. Plutarch.
| Arist. Victor Celeste, Ol. 54.)

Hipponicus. (Ammon. Athenæus
| l. 12. Plutarch Mal. Her.)

Callias. (Called λακκόπλουτος like
| his grandfather.)

Hipponicus. (Fell at Delium, Ol.
| 89. 1. Thucyd.)

Callias, Hipparete, Alcibiades.

Upon the occasion of Autolycus, the son of Lyco, gaining the victory, while yet a boy, in the pancration during the greater Panathenæa, (Ol. 89, 4,) Callias gave an entertainment to his friends at his house in the Piræus. (Xenoph. Sym. Athenæus 5. 216.) He had been scholar to the sophists Protagoras, Gorgias and Prodicus, was very wealthy, and had learnt the art of memory from Hippias of Elis at

the recommendation of Antisthenes. He was *πρόξενος* of the Lacedæmonians who came to Athens, and hereditary priest of the Eleusinian deities, *ὁ δαδούχος*. He had two sons instructed by Evenus the Parian sophist. (Plato Apol.) He entertained Protagoras, Hippias Prodicus and other sophists, their companions, at his house, Ol. 90, 1. (Plato Protag.) He is noted again in the Ran. 428. Eccles. 810.

278. *πτερορρνεῖ*] 'sheds his feathers.' Alluding to the extravagance of Callias, by which he was fleeced of his property.

280. *αἷ τε θ.*] Athenæus iv. p. 166. ὄρνις κεκλήσει. B. διὰ τί, πρὸς τῆς 'Εστίας; πότερον καταφαγὼν τὴν πατρῴαν οὐσίαν. &c.

282. *κατωφαγᾶς*] 'glutton.' A fictitious name, alluding to the gluttony of Cleonymus. See Equit. 1293.

284. *λόφον*] Implying that Cleonymus was a *ρίψασπις*. Schol. on Nub. 352. A play upon *λόφος*, which means, 'the crest of a hill, of a bird, or of a helmet.' See above v. 273.

285. *λόφωσις*] 'the setting up of a crest.' Those racers who ran the space called the *δίαυλος* had armour and crests on. Potter, Antiq. 1. p. 501. Wiland thinks there is some covert meaning here, and perhaps the meanness of the Choregus is glanced at.

286. *μὲν οὖν*] 'No, like the Carians, good sir, they dwell on crests, for safety's sake.' Here *λόφος* is 'the crest of a mountain.' This play upon the word crests is rather out of place in English. See Wordsworth's Poems, vol. 5. p. 217. 'The Pastor.'

"Backed also by a ledge of rock, whose crest

Of birch trees waves above the chimney top:

A rough abode."

The Carians being frequently attacked by the Ionians, used to retire to their mountains for more safety.

288. *κακόν*] instead of *πλήθος*.

289. *ρέφους*] Epist. to Heb. xii.

1. *τοιγαροῦν καὶ ἡμεῖς τοσούτων ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων.*

290. The Chorus, formed of twenty-four birds, here enters. They are as follow: partridge, godwit, guineahen, male and female halcyon, owl, woodpecker, turtle, titlark, pigeon, hawk, stock-dove, cuckoo, divedapper, and ten more, for which Gray says he knows not the names, but which are thus given in the English lexicon to Aristophanes: *ἐλεᾶς*, barn-owl; *ὑποθυμῖς*, 'bird that lays in the thyme'; *νέστος*, uncertain; *έρυθρόπους*, red-shank, or pool-snipe; *κεβλήπυρις*, red-headed bird; *πορφυρίς*, a purple water-hen; *κερχνής*, screech-owl; *ἀμπελῖς*, Bohemian chatterer; *φήνη*, a sea-eagle; *δρύοψ*, green woodpecker.

293. *κειρύλος*] 'male kingfisher.' Sporgilus was a barber (*κουρεύς*). Plato the Comic writer had introduced him in his Sophists; τὸ Σποργίλου κουρεῖον ἔχθιστον τέγος. See Eust. on Hom. p. 125.

295. *τίς γλ. Ἀθ.*] "In sylvam non ligna feras insanius." Hor. Sat. 1. 10. 34. 'Bringing owls to Athens' was a proverb, and imported the same as 'Carrying coals to Newcastle' does with us.

298. *δρύοψ*] The Scholia and lexicographers give us no other information about this word than that it is not the same as the *έρυθροκόλαπτης*, or woodpecker. Nor has

its name any connexion with *δρῦς*: it is probably connected with *τρύζω*, a word which denoted especially the notes of birds, whence *τρύγων*, and with *τρώζειν*, which signifies the same thing; with *τρνάζειν*, *φλυάρειν* (Hesych.), and ultimately with *τρύω*, which means 'to bore,' and thence to produce a sharp, vibrating sound, as *drill* and *thrill* are connected in English.

300. *κόψυχος* is the Attic form for the common Greek *κόσσυφος*, *κότυφος*. See Moeris, p. 310, and Hesych. According to Buffon it is the blackbird.

301. *πιπιίζειν*, 'to chirp, or pip like a chicken.' Sturz. Prolus. de Voc. An. p. 12. Lycoph. Alexandr. 476. *ὄδ' ἀντὶ πιποῦς σκόρπιον λαίμῳ σπάσας*. with which see St. Matthew vii. 9-11. Pearson on the Creed, vol. ii. p. 23.

306. *ἀποστατῶ*] The phraseology of the whole passage is Tragic. This verb is derived from *ἀποστάς*, which Æschylus uses for *φυγών*. Toup Emend. in Suid. 1, 74. 4, 331.

308. *κοινὸς λόγος*, 'a speech that concerns the public.' Aristophanes may allude in the next line to the ten *λογισταί* at Athens, to whom the magistrates quitting office were accountable (Harpocr. in v.); and to two other *λογισταί* whose province it was to see that the state received no detriment at the hands of the persons in power (Petit. Leg. Att. 308).

313. *πρέμ. πρ. πελ.*] 'an affair of great consequence.' *πρέμνον* 'the trunk and root of a tree.' (Hesych. Timæus, Gl. Plat. in v.) Pindar (Pyth. 6.3.) has the expression *ἐργον πελώριον*. This passage is quite Æschylean. We may translate 'of Pelorian import.' Aristot. Rhet. 3. 3. 2. The N. E. promon-

tory of Sicily. "*Angusti* rarescent claustra Pelori." Æn. 3. 412. (Suid. v. *πρέμνον*.)

315. *λόγον*] 'the subject.'

323. The laws of Draco were properly called *θεσμοί*. The term afterwards became general.

325. *ἐς δὲ δόλ. ἐκάλ.*] 'and has summoned me in order that I should be deceived.'

— *παραβάλλειν*, 'to expose,' in a good or a bad sense. Hesych. Thom. Mag.

326. *ἐξότ' ἐγ.*] 'ever since it was born.'

328. *ῥστ. λ.*] 'we will talk to him (Epos) hereafter.' Imitated from Homer; *ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐθις*. Porson corrected this line from Suidas, and his correction has been received by most editors except Bekker. See Hecub. 208.

330. The old reading was *ἀπολούμεθ'*, contrary to the metre. Bentley, Porson and Brunck altered it from Acharn. 333.

333. *ἴνα μὲν οὖν...*] 'that, as it has proved, I might weep my full.' See Matthiæ G. G. §. 625.

334. "The use of the participle in interrogative propositions is the foundation of the phrases *τί κνπτάζεις ἔχων*; Nub. 509. *τί διατρίβεις ἔχων*; *τί δῆτα ἔχων στρέφη*; Plato Phædr. p. 300." Matthiæ. Either *ἔχων* is redundant, or it is used for *ἔχεις*, i. e. *εἶ, ληρών*. Valck. ad Phœn. 712.

334. *ἐκκοπήs*] See below v. 1604. and Thom. Mag. in v.

340. *ῥύγ. φ.*] 'good to our beak.' Taken from the Andromeda of Euripides. The Grammarians make a distinction (not diligently observed, however,) between *ῥύγχος* and *ῥάμφος*, the former signifying the snout

of a pig, the latter a bird's beak. See Trill. and Oudend. on Thom. Mag. p. 787. *φορ.* is a Euripidean word for *βορά*.

341, *sq.* Expressions applied to those who are involved in inextricable difficulties. They remind us of the presents sent by the Scythians to Darius, consisting of a bird, a mouse, a frog and some arrows, and the interpretation thereof by Gobryas. Herod. iv. See Eur. Med. 1209. where see Elmsley, Eur. Or. 1360. *πᾶ φύγω, ξέναι, | πολίων αἰθέρ' ἀμπτάμενος | ἢ πόντον;*

345. There were at Athens ten *ταξίάρχαι*, commanding each 1000 men from each tribe, and holding the second rank to the *στρατηγός*.

— Equit. 243. *οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας;*

346. *οὐκ ἠγόρευον; τοῦτ' ἐκεῖν' ὀνόγω' λεγον.* Acharn. 41. and v. 820. Ran. 1381. *ποῖ φύγω* 'whither must I fly?' Dawes M. C. p. 207.

349. See v. 42. Bergler thinks allusion is made to a game called *χυντρίνδα*, since the Chorus had before said they would *τίλλειν*, i. e. pull Pisthetærus and Euelpides; and again in v. 357. Julius Pollux, 9. 113. *ἡ δὲ χυντρίνδα· ὁ μὲν ἐν μέσφ' ἀθήναι, καὶ καλεῖται χύτρα, οἱ δὲ τίλλουσιν, ἢ περικνίζουσι, ἢ καὶ παίουσιν αὐτὸν περιθέοντες...* ἔσθ' ὅτε ὁ μὲν ἔχεται τῆς χύτρας κατὰ τὴν κεφαλὴν (holds the upper part of the pot) *τῇ χειρὶ τῇ λαιᾷ περιθέων ἐν κύκλῳ, &c.*

350. Suidas, under the word *χύτρα*, tells us that people set pots on their roofs that the owls might not come to them. On the principle "*Parcit cognatis maculis,*" &c.

352. *πρὸς αὐτόν]* 'apud te.' 'Ground it at your feet.' "Jubet Euelpidem veru apud se defigere,

ut eo statim, si irruant aves, uti possit."—Dind.

— Euelpides's speech is interrupted and elliptical: he would have said, in v. 351, 'What shall I oppose to the birds with crooked talons?' and here, 'How shall I defend my eyes?'

353. *ὀξύβαφον... πρ.]* 'oppose a saucer.' Valckenaer on Herod. p. 237. shows that *προσθεῖναι* means 'opponere,' as *πρ. θύραν*. So that we need not conjecture *πρόθου* to be the right reading here. But it may mean 'apponere' here, as it is commonly interpreted. For *ὀξύβ.*, 'a deep saucer or dish,' see Pollux vi. 23. x. 26. who quotes this passage, and Athenæus ii. p. 67.

354. *εὖ... καὶ στρατ.]* 'well and like a general.' *εὖ καὶ νουβυστικῶς* Vesp. 1287.

355. Plut. 666. *κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντισεν.*

— *μηχαναῖς]* 'engines.' Thucydides (lib. iii. 51.) mentions the capture of two cities in the island of Minoa, by Nicias, by the management of military engines: *ἐν δὲ τῷ αὐτῷ θέρει, μετὰ Δέσβου ἄλωσιν, Ἀθηναῖοι, Νικίου τοῦ Νικηράτου στρατηγοῦντος, ἐστράτευσαν ἐπὶ Μίνωαν τὴν νῆσον, ἣ κεῖται πρὸ Μεγάρων.* and soon after, *ἐλὼν οὖν ἀπὸ τῆς Νισαίας πρῶτον δύο πύργωσιν προέχοντε, μηχαναῖς ἐκ θαλάσσης, &c.* He used them also in the siege of Melos. Aristophanes delighted to gird at this good but superstitious man, this brave but over-cautious general, who was so much employed during the Peloponnesian war, and at last perished in the fatal expedition to Syracuse, soon after the representation of this play.

358. *εἰπέ μοι]* These words are addressed to many, as Acharn.

318. Vesp. 402. εἰπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν; See Elmsley on Eur. Heracl. v. 710.

360. Procne, wife of Epops, was daughter of Pandion king of Athens.

— φυλέτα] ζυμπατριώτας Hesych.

361. λύκων] According to an old law of Solon's at Athens, all wolves were to be extirpated the country. Petit. Leg. Att. p. 491. Suid. in v. φεισόμεσθα. t. 3. p. 595.

364. διδάσκοντες... ἤκουσιν] 'they are come to teach,'—double accusative after a verb of teaching. Here the speech of Epops is broken off; he would have added 'Are they not to be heard?' Brunck is wrong in supposing that τὸν δὲ νοῦν φίλοι contain the apodosis. μέν and δέ form one clause dependent on εἰ δέ.

367. "Fas est et ab hoste doceri."

369. τοῦτο refers to εὐλαβεῖσθαι implied in εὐλάβεια. Plato, Phædr. 4. ὡς φιλοσοφίας μὲν οὐσης μεγίστης μουσικῆς, ἐμοῦ δὲ τοῦτο (τὸ φιλοσοφεῖν) πράττοντος. Suid. in v. ἀπ' ἐχθρῶν. Seager reads αὐτός, but quite unnecessarily.

— ἐξηνάγ.] 'is wont to compel.' The aorist expresses custom.

370. αὐτίχ'] 'for instance.' See vv. 158. 566. 992.

— κοῦ φίλων might have been omitted, but such pleonasms are usual in familiar dialogue: see Valcken. on Herod. p. 206. 232. Abresch. on Æschyl. ii. p. 1. He alludes to the Athenian history. After the retreat of Xerxes, Themistocles made the Athenians build their long walls and the Piræus, and twenty triremes every year. Diod. Sic. xi. 40, 45.

374. This seems to be a ridicule of that subtlety with which the characters in Euripides are so often made to argue.

375. εἵξασιν] See v. 96. n. Supply τι with ὀργῆς. χαλαῶν takes an accusative after it. τὴν ὀργὴν χαλάσας. Vesp. 735. Similarly ἀνιέναι has a double construction Ran. 712. Vesp. 572.

— ἐπὶ σκέλος] εἰς τὰ ὀπίσω Hesych. ὡς δ' ἄπορον ἦκων δόρος, ἐπὶ σκέλος πάλιν χωρεῖ. Eur. Phœn. 1415. ἀνεχώρησαν ἐπὶ πύδα Xenophon, p. 279, 40. ed. Steph. ἀνάγειν has the force of the middle verb, as Xenoph. Cyrop. 3. 3. παρεγγύησεν ἀνάγειν ἐπὶ πύδα, which he expresses in 4. 1. 2. by ἐπανάγειν.

377. ἡναντιώμεθα Brunck. "A spondee in the fifth place. The first editions have ἐναντιώμεθα. Read ἐναντιώμεθα." Porson. Hermann (de Metr. p. 117.) says, "Ne spondeus in impari loco sit, reponere ἐναντιούμεθα." Dindorf is not satisfied with either alteration, though he admits the existence of error. He retains the Aldine reading.

378. ἡμῖν] Marked with an obelus by the commentators. It originated with Brunck, not Aristophanes. Dawes reads ἡ πρὶν: Porson, ἄγουσ' ἡμῖν ἐθ'.

382. ὅπλων ἐντός] 'within our camp:' as Thucyd. 1. 3. 3, 1. He bids him walk within the camp, not far from their arms, lest they should be carried off. Dawes, M. C. p. 192. (347. Kidd.)

382. παρ' αὐτὴν τ. χ. ἄκ. ὄρ.] 'by the pot itself, keeping close look out upon its extreme position.' The reading of Hotibius is very plausible, μακρὴν ὁρῶντας κάγγυς,

but it wants manuscript authority. The larger Basil edit. and some MSS. have the reading of the text. Bentley retains this reading, except that he punctuates after *ἄκραν*, and for *αὐτήν* reads *ἄντην*, having in his eye the Homeric expression *ἄντην εἰσιδέειν*.

385. *ἐτέόν* in Aristophanes is always interrogative, and Bergler places a note of interrogation after it here. Brunck (in Ind.) agrees with him, though he prints a colon after it.

— *ἦν δ'*] Eurip. Iph. Tau. 625. *τάφος δὲ ποῖος ἐέζεται μ' ὅταν θάνω*; 'Ιφ. πῦρ ἱερὸν ἐνιδὼν χάσμα 'τ' εὐρωπὸν πέτρας.

386. Elmsley's reading (Classical Journal, No. XVI. p. 439.), after Dawes, Misc. Crit. 288. (515. Kidd.)

387. The Cerameicus was to the Athenians what Westminster Abbey is to us. Thucydides and Meursius (c. 22.) inform us, that those who perished in battle were buried there. The answer is like that of Sir Lucius O'Trigger to Acres in the 'Rivals.'

388. *δημόσια*] Neut. pl. instead of an adverb. Orneæ was the name of a city in Argolis. There is a play on the word here, which signifies 'the place of the birds.' It seems to be the same city as that meant by the Prophet in his oracle, act 2. sc. 4. Pausanias says it was named from Orneus, son of Erechtheus. (Corinth. ii. 25.) According to Thucydides (vi. 7.) Orneæ was destroyed by the Argives in the 16th year of the Peloponnesian war, after it had been abandoned by the inhabitants.

393. *κατάθον*] 'ground.' The

ὀπλῖται were said properly *καταθεῖναι δόρατα*.

394. *παρὰ τὴν ὀργήν*] 'along-side of your anger,' *παρ' ὑπόνοιαν*. Reiske, with the fatality usually attending his conjectures, proposes *ὀσφύν* for *ὀργήν*, by which the whole humour is lost. Suid. in v. *ὀπλῖται*.

397. *ἐπὶ τ. τ' ἐπ.*] 'and upon what design.' According to Hermann and Elmsley (Edin. Rev. 37. 93.) these are not anapaestic verses. Dindorf thinks they are. Those who wish to see the metrical arrangement of these verses may consult Reiskig, 1. p. 285.

402. *τύχης*] Supply *ὥστε* before *ἐλθεῖν*. The old reading puts *ἔρως* in the mouth of Elops, and a note of interrogation after *ἐλθεῖν*. Reiskig altered it.

410. *πέρα κλύειν*] 'unheard of,' equivalent to *πέρα λόγους*.

411. The lacuna is thus supplied by Reiskig: *ἀρ' οὖν ὀρᾶ*, &c. A transition from the plural to the singular.

412. *ὄτῳ*, &c. by hypallage for *ὄτῳ πεποιθώς μοι ξυνέσεται*. Greg. Cor. p. 36. *κρατεῖν*. Matthiæ, G. G. §. 360. It depends on *εἶχειν*.

416. *οὐ λεκτόν*, 'past utterance.' Compare that splendid verse in 1 Cor. ii. 9. and see Valcken. on Eur. Hipp. p. 257. Here *οὔτε* occurs in the sense of 'vix...et ne vix quidem.' See Wellauer on Æsch. Choeph. 195.

418. *σὰ ταῦτα π.*] 'here, there and everywhere.' From the Andromeda of Euripides. Asclepiades in Schol. on v. 347.

419. *τὸ τῇδε...δεῦρο*] Eurip. Phœn. 325. (Matth. edit.). *ἐκεῖσε*

καὶ τὸ δεῦρο | περιχορεύουσα. See Valckenaer's note.

420. προσβ. λ.] εὐπροσβιβάζεις Equit. 35. where the Schol. says, πείθεις, παραίνεις. καὶ τῷ λόγῳ προσβιβάζων ὑμᾶς Æschines c. Ctesiph. 485.

422. ἀλλ'... ἄφατος ὡς καλὸς Lysistr.

424. κίναδος] 'a fox.' Demosth. de Cor. 52. 71. Soph. Aj. 103. Nub. 447. πυκνός is 'subtle,' as π. μήδεα, Homer, Iliad Γ. 202.

425. λέγειν γενήσεται τρίμμα, κράταλον, παιπάλην. Nub. 260. Πολυκράτης δὲ, τὴν γονὴν Ἀθηναῖος, | λόγων τι παιπάλημα καὶ κακὴ γλῶσσα, | ἔγραψεν ἄσ' ἔγραψ'. ἐγὼ γὰρ οὐκ οἶδα. Athen. lib. 8. 335. As σόφισμα is used for σοφιστής, so κύρμα (properly 'readiness to do a thing') is, according to Hesychius, ὁ πολλοῖς ἐγκεκυρηκὸς πράγμασι.

— τρίμμα] properly 'a thing pounded' (τρίβειν), 'a hacknied rogue.'

— παιπ.] properly 'fine flour:' — 'a fellow that slips through your fingers.' Valcken. Eur. Hip. 258.

428. ἀνεπτ.] 'I am flushed.' ἀνεπτερώθης, κάδοικεῖς ὄραν ἐμέ. Æschyl. Choeph. 222. See below, v. 1397.

429. Epops addresses Euelp. and Pisth., and his words refer to the custom at Athens of hanging up their arms in their chimneys after a war. ἡ δ' ἄσπις ἐν φειφάλῳ κρεμίσεται Acharn. 278. where see Elmsley.

431. For ἰπνός see Plut. 797. and my note there.

— τοῦπιστάτου] It is not certain what is meant by the Epistates. Some take it for a clay image of Vulcan, placed near the hearth as

a guardian of the fire. Others, a piece of timber, with pegs, on which the instruments for cooking were hung: others, a trivet for setting pots on. Brunck refers to Eustathius on the Odyssey, p. 1827. 1. 14. for the different explanations of this word. Mr. Carey translates it 'the lazy-back,' the large iron bar from which hooks are suspended to hang the pots on over the kitchen fire, and which, when not in use, is turned to the back of the chimney. If this is the meaning of the word, we may refer to Guy Mannering (Waverly Novels, 3. p. 262,) where Sir Walter Scott explains the word 'cleek' as Mr. Carey explains 'lazy-back.'

432. τοῦσδε depends on ξυνέλεξα. 'for hearing what words I have assembled these birds here.'

435. ὀπίθ.] 'the baboon.' Panæti-
us is said to have been the name of the unfortunate sword-cutler who was reduced to the necessity of coming to these terms with his wife. (Suid.)

438. ὀμνυμ'] Suid. in v. 2. p. 690. 'I swear, upon these conditions.' The humour consists in these words containing a wish rather than an oath.

— πᾶσι νικᾶν τοῖς κρ.] 'that I be victorious in the opinion of all the judges.' There were five κριταί, or critical overseers of the comic writers, who were to decide upon the merits of the respective performances, previously to their being selected for the prize of public exhibition. Suid. on ἐν πέντε κριτῶν γούνασι. The expression πᾶσι ν. τ. κρ. is like "Fabio vel iudice vincam," Horace, Serm. 1. 2. 134.

440. παραβαίην] i.e. ὄρκον. We should have expected 'May I be

conquered; but, *παρὰ προσδοκίαν*, he says *ἐνὶ κρ. ν. μ.*

ACT I. SCENE V.

Pisthetærus proves to them, upon the authority of Æsop's fables, the great antiquity of their nation; that they were born before the creation of the earth, and before the gods, and once reigned over all countries. He laments their present despicable condition, and the affronts put upon them by mankind. They are convinced of what he says, and ask his advice. He proposes that they shall unite and build a city. The scheme is admired, and the two men are to be made free of the city, and each to be adorned with a pair of wings at the public charge. Epops invites them to his nest royal, and entertains them nobly.

441. *ἀκ. λεφ]* See Bentley's Phalaris, p. 203. Pax v. 551. Ach. 999. 'O yes, O yes,' is the Norman French 'Oyez, Oyez.' In like manner we have 'culprit,' i. e. 'qu'il paroît;' 'curfew,' i. e. 'couvre feu,' &c.

442. *ἀπ.]* These infinitives depend on *κελεύω*.

443. *πινάκια*, tablets on which orders or subjects of public discussion were written. They must not be confounded with the *πινάκιον τιμητικόν*, Vesp. 167. At Athens each tribe inscribed on a tablet the men liable to serve in war. Wiland thinks that these lines contain the usual formula in the army for proclaiming peace.

447. *ὅ τι μοι παροράς]* i. e. *ὅ τι ὁράς παρ' ἐμοί*, 'which you see in me.'

450. *λέγ' εἰς κ.]* 'speak for the common good.' *εἶεν. εἰς κοινόν τι λέγειν χορή* Eurip. Orest. 756.

452. *ἀγ. π.]* *σὺ γὰρ ἂν πορίσαι τι δύναι' ἀγαθόν*. Plut. 535.

453. Before Brunck the reading was *Ἄλλ' ἐφ' ὅτῳ περ ἂν ἦκεις τὴν σὴν πρ. γν. ἀναπ.* Dawes first corrected this line to make it square with his canon "that a vowel before β, γ, δ, followed by any liquid except ρ, is always long." Moreover *ἂν* is here superfluous. This and Equit. 764. are the only two lines in Aristophanes which opposed his canon, and he corrected the latter passage by reading *ἀντιβεβηκώς*. Misc. Crit. §. 204.

— *ἐφ' ὅτῳ]* 'upon whatever subject you are come.' *τὴν σ. γν. ἀν.* should be taken together. Here follows a system of tetrameters; for the laws of which see Porson Præf. Hec.

455. *ὀργῶ... προπεφ.]* 'I desire it eagerly, and one argument has been previously mixed by me.' Dindorf interprets *ὀργ.* here and *ὀργάζω* v. 819. by 'subigo,' which was probably the primitive meaning of the verb. But see Ruhnken. on Tim. Gl. Plat. p. 180. Similar to *προπ.* is *ἔφυρον εἰκὴ πάντα* Æsch. Prom. 458. Plat. Phæd. §. 105. Thesm. 81. Metaphor from kneading dough.

456. *οὐ κω.]* 'nothing hinders.' See Thesm. 380. and Kuster's note.

457. See Vesp. 1216. He calls for a chaplet because he is going to make an harangue. However, as a garland and water were the usual preparations for a feast, the Sancho propensities of Euelpides make him willing to imagine he is going to dinner. In like manner, one of the female orators in the Eccles. v. 132. pretends to mistake

the reason of her receiving the crown before her harangue, and asks for some drink.

458. λαρ.] Dindorf interprets 'jucundus,' from *λάρος* 'dulcis.' See Suid. and Etym. M., also Pax 925. It properly means 'fatted.' παραπλησίως δὲ τῷ 'Ἀχαιῶ καὶ Ἐρατοσθένους ἐν Ἀντερινῷ τοῦς σῖας λαρινούς προσηγόρευσε, μεταγαγὼν καὶ αὐτὸς ἀπὸ τῶν λαρινῶν βῶων· οἱ οὕτως ἐκλήθησαν ἦται ἀπὸ τοῦ λαρινεῦσθαι,—ὅπερ ἐστὶ σιτίζεσθαι. Σώφρων, "Βόες δὲ λαρινεύοντας." ἢ ἀπὸ τίνος κώμης Ἡπειρωτικῆς Δαρίνης, ἢ ἀπὸ τοῦ βουκολοῦντος αὐτάς. Athen. ix. 376, c. See Cramer's Greece, vol. i. p. 109. for Larina. They were also called Κεστρινικοὶ βόες.

459. ὑπεραλγῶ] He seems to imitate Eupolis, (preserved in Stobæus xli.) καὶ μὴν πολλῶν παρόντων οὐκ ἔχω τί λέξω· | οὕτω σφόδρ' ἀλγὼ τὴν πολιτείαν ὁρῶν παρ' ἡμῖν.

464. Αἶσ. πεπ.] 'nor have you trod in the steps of Æsop.' It was a proverbial expression at Athens for a man who was entirely ignorant, "that he had never read Æsop," or, as it is in Galen, οὐδὲ Αἴσωπον μεμάθηκας. (De Simpl. Med. xi.) Bentley has written a most able dissertation upon Æsop the fabulist. The following particulars seem most worthy of credit. Æsop was born in Phrygia. Many authors, as Lucian, Phædrus, Stobæus, Aulus Gellius, affirm it, in general; and Suidas says, in particular, that he was born at Cotiæum, a city of that province. The Scholiast on Aristophanes, and Heracleides (in Gronov. Thes. Gr. tom. vi. p. 2897.) assign his birthplace to Mesembria in Thrace. He flourished in the time of the seven sages. In his youth he was a

shepherd's boy, afterwards a slave. (Philostratus in Vitâ Apollonii, lib. 56. 5.) His first master was Caresias of Athens. Here he first wrote fables. (For the probable reason see Maziriac, c. 3. Phædrus Intr. to book 3. v. 33 sq.) His next master was Xanthus; his third, Idmon of Samos, surnamed the Wise. (Herodotus calls him Iadmon, 2. 134.) Here the famous Rhodopis was his fellow-slave, and afterwards his wife, according to Pliny (lib. 36. c. 12.). Idmon gave him his liberty. He was received in the court of Periander and of Cræsus. When Peisistratus was master of his country, Æsop wrote a fable to persuade the Athenians to submit to his power. It is one of the first of those translated by Phædrus (lib. 1. fab. 2. 7.) He was sent by Cræsus to Delphi with gifts: but offending the Delphians, a conspiracy was plotted against him. When they were about to throw him from Hyampia, he repeated the fable of the Eagle and the Beetle, (the Scholiast on Vesp. 1437. Pax 129. gives the fable itself,) the purport of which was to show that the weakest may sometimes procure vengeance against the strongest, when greatly injured by them. However, the Delphians threw him down, and he was killed. (Ol. 54, 4, i. e. 561 B. C.—Eusebius.) For this (say the old writers) the land of the Delphians was afflicted for several years with strange distempers. They consulted the oracle, which told them the death of Æsop had caused their miseries. In consequence, the Delphians proclaimed "that whoever bore any relationship to Æsop, and would demand satisfaction for his death, was desired to come and exact it from the Del-

phians, in what manner he pleased." In the third generation, a Samian appeared, named Idmon, a grandson of Æsop's former master. (Herodotus and Plutarch de Serâ Num. Vind.) Having made him the satisfaction he desired, they were delivered from their calamities.

465. *πρώτην*, for *προτέρην*. See Schleusn. Lex. in v. St. John i. 15. The story alluded to is not among those which now go under the name of the old fabulist, to whose authority Aristophanes was fond of alluding. The lark must have been the *Alauda cristata*. See the Schol. on Theocr. Id. 7. 23. *ἔφασκε λέγων* suits the simplicity of familiar dialogue.

467. *προκ. πεμπ.*] 'he lay unburied five days.' *προκεισθαι* and *προτιθεσθαι* are words applied to dead bodies lying at the entrance of temples. Suidas in v. *προῦκειτο*. *πεμπταῖον* 'during five days'; as *τεταρταῖος* St. John xi. 39. See Warton on Theocr. ii. 4.

468. Hence Theocritus (Id. vii. 23.) calls her *ἐπιτυμβίδιος*. Our poet would insinuate that this bird got her comb from this circumstance.

469. The birds, who are described throughout as egregious simpletons, mistake the meaning of the word *κεφαλή* 'head,' which in the plural is also the name of a village in Attica. See Cramer's Greece, vol. ii. p. 412. Pausanias says that the Dioscuri were especially worshiped there. Suid. in v. *κεφαλή*.

472. *ρύγχος β.*] 'to cherish your beak,' to act on the offensive and defensive.

473. Brunck, without assigning any authority for his new reading, has *ὡς οὐ ταχέως ἀποδ.* Z. The

reading of Aldus, Gelenius, Portus, Kuster, Faber, Bœck, and all the other editions, I believe, is *οὐκ ἀποδ.* τ. ὁ Z. Invernizius gives us the common reading and passes it off for his own, adding this foolish note, "Ita Rav. lib. Vulgo *ὡς οὐ ταχ. ἀπ. Z.*" Brunck, upon the authority of Bentley, gave this line to Euelpides.

— *δρυκολ.*] 'the wood-pecker,' literally 'the oak-striker.' As this bird was sacred to Jupiter, ('Siculi magna Jovis antiquo robore quercus,' Virgil.) Euelpides doubts whether Jupiter will resign the sovereignty to it.

474. *τοῖννν*] The last syllable long. Nub. 356. Dindorf. In *τεκμήρια* the first syllable is short.

477. He mentions Darius and Megabazus his satrap, because they were the first who carried arms against Greece. Herod. 5. 17. Megabazus subdued Egypt, and drove the Greeks out of Memphis. See Thucyd. 1. 109.

478. *Περ. ὄρ.*] *καὶ μήποτε* ('et forsitan') *πρώτιστοι καὶ ἐγένοντο καὶ ἐτράφησαν ἐν Σάμῳ* (pavones) *καὶ ἐντεῦθεν εἰς τοὺς ἔξω τόπους ἐδιδόθησαν; ὥσπερ καὶ οἱ ἀλεκτρύονες ἐν τῇ Περσίδι.* Athen. xiv. p. 655.

479. *διαβάσκει*] 'struts.' Thesm. 793. The king only, among the Persians, wore his turban erect. Herod. 8. 120. Æschylus has made a fine use of this circumstance in the invocation of the ghost of Darius: *ἔλθ' ἐπ' ἄκρον κόρυμβον ὄχθου, κροκόβαπτον ποδὸς εὐμαριν αἰείρων, βασιλείου τιάρas φάλαρον πιφάυσκων.* Pers. 668. This ὄρθῃ *τιάρas* was properly called *κυρβάσια*. Hesyech. in v. Photius, Mæris. Porson quotes Demetrius of Eloc. c. 160. as

referring to this passage: ἅπερ καὶ αὐτὰ κωμωδικωτέρᾳ ἐστὶ. καὶ εἰκασίαι δὲ εἰσὶν εὐχίριτες· ἂν τὸν ἀλεκτρυόνα Μῆδω εἰκάσῃς, ὅτι τὴν κυρβασίαν ὀρθὴν φέρει· βασιλεῖ δὲ, ὅτι πορφύρεός ἐστι. ἢ ὅτι βοήσαντος ἀλεκτρύονος ἀναπηδῶμεν ὥσπερ καὶ βασιλέως βοήσαντος, καὶ φοβούμεθα.

481. μέγας... καὶ π.] Herodotus book 7. ὡς καὶ μέγας καὶ πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω καὶ ταπεινὸς κατὰ τάχος ἔσεται. See Equit. 754. Elmsley on Acharn. 207.

482. νόμον 'song' for μόνον 'alone,' is one of those happy emendations in which Porson perhaps excelled all other critics. It was made, as his learned Editor Mr. Dobree tells us, when he was yet a youth. See R. Porsoni Notæ in Arist. Av. v. 489. Porson wondered that Bergler, who cited the words ὀρθριον νόμον together, from the Eccles. 736., should not have 'smelt out' this correction. Bæck's scent was no better. But it is yet more strange that after Porson had given tongue, Dindorf should not have chimed in with him.

484. Bentley, and after him Porson (Præf. Hec. lix.), reads *τορνευτολυρασπιδοπηγοί* 'lyre-turners and shield-forgers,' to avoid the dactyl before the anapaest.

485. ὑποδ. νύκ.] 'slipshod by night.' "Ut jugulent homines surgunt de noctelatrones." Horace, Ep. 1. 2. 32.

486. Φρυγ. ἐρίων, sc. ἐκ, depend on χλ. 'a cloak of Phrygian wool.' The genitive case of the material of which a thing is made. (Matth.)

487. It was usual to name a child on the tenth day after its birth. See v. 895. οὐκ ἄρτι θύω τὴν δεκάτην

ταύτης ἐγώ; | καὶ τοῦνομι, ὥσπερ παιδίῳ, νῦν δὴ 'θέμην. Potter ii. 323. εἶεν, γυναῖκες, νῦν ὅπως τὴν νύχθ' ὄλην | ἐν τῇ δεκάτῃ τοῦ παιδίου χορεύσετε. Athen. xv. 668. d. Suid. in δεκάτην ἐστιᾶσαι.

— ὑποπίνειν, 'to drink freely.' ἐπεὶ ὑπέπινον Xenoph. Cyrop. viii. 4. 5.

488. ἀλεκτρυόνων ὃς ἦδ' ἐφ' ἐσπέρας. Vesp. 100. Most readers of Aristophanes will be little satisfied with Brunck's reading, καὶ πρὶν δὲ πιεῖν τοὺς ἄλλους. It seems very improbable that Euelpides, in a convivial meeting, should be laid asleep with wine, before the rest of the company had drunk any: for this is the real import of the passage, although Brunck arbitrarily translates πρὶν δὲ π. τ. ἄλ. 'priusquam vero desissent ceteri bibere.' Were the dialect admissible, I should gladly read, with Seager, καὶ πρὶν ὃ ἀπίμεν τ. ἄλ.—from ἄπειμι 'to depart.'

489. Alimus, a village in Attica, notorious as the birth-place of Thucydides. From Demosthenes we learn that it was thirty-five stadia from Athens. See Cramer's Greece, vol. ii. p. 368.

— κάρτι προκ.] 'and just as I am stooping forward.'

490. λωπ.] 'a clothes-stealer.' Hesych. 2. 515. Hence ἀποβλιττεῖν, properly applied to squeezing honey out of the comb, or milk from the dug, here means 'to filch.'

494. προκυλ.] He alludes to the custom of rolling on the ground when they first saw a kite in spring-time. The poor paid homage to this bird because at its appearance they were released from the cold of winter. See v. 701. Verbs com-

pounded with prepositions, which never govern a dative, take a dative when they express the idea of the direction of an object; as *προκυλινδεῖσθαι τοῖς ἰκτίνοις* (which elsewhere governs a gen.), 'to fall down on one's knees before the kites.' *Matthiæ*.

496. *ὀβολὸν κατεβρ.*] 'I swallowed down an obol.' It was a common custom to carry money in the mouth. *πωλῶν γὰρ βότρυς μεστήν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων*. *Eccles.* 818. See *Vesp.* 787.

498. *κόκκυ*] "Vindemiator, et invictus, cui sæpe viator | Cessisset, magnâ compellans voce *cuculum*." Horace, *Sat.* 1. 7. 31. In Egypt, and in Phœnicia, they began their harvest as soon as the cuckoo was heard. *τόθ' οἱ Φ.* is the reading of Aldus, and of all the editions before Brunck and Invernizius, who give *τότε γ'* for *τόθ'*. Such too is the conjecture of Bentley, who is in general too partial to the particle *γε*. Porson's reading *τότ' ἄν* seems the best. MS. B. with Brunck reads *τότ' ἄν*, which is often interchanged with *ἄν* in the MS. For instances of *ἄν* so repeated, see *Med.* 252. 369. 616. *Hec.* 736. *Phœn.* 1031., and see Porson's note on *Eur. Phœn.* 412. who shows that *ἄν* implies custom.

500. *τοῦτ' ἄρ'*] 'this, then, was the real meaning of the proverb.'

— *κόκκυ, ψω. πεδ.*] 'cuckoo: the circumcised to field.' Proverb. See Erasmus *Adag.* p. 687. The Egyptians and Phœnicians made use of circumcision (*Herod.* 2. 104.), but only as a mark of cleanliness. See Horne's *Crit. Introduction*, i. 175.

503. *ὄρνις*] The figure of a bird was placed on the top of royal

sceptres; the Scholiasts say, an eagle. *Herodotus* (1. 195.) speaking of the Babylonians says, *ἐπ' ἐκάστῳ δὲ σκήπτρῳ ἔπεστι πεποιημένον ἢ μῆλον, ἢ ρόδον ἢ κρῖνον ἢ αἰετὸς ἢ ἄλλο τι*. Pindar places an eagle on Jupiter's sceptre, *Pyth.* 1. 10. See Scholiast on v. 1354. (*Dind. ed.*)

— *ὃ τι δωρ.*] i. e. *τούτου ὃ δωρ.* 'sharing in whatever bribes he should receive.'

504. *ἦεν γῶ*] So Kuster edited it, with the approbation of Dawes, (*M. Cr.* 232.) Valckenaer on *Eur. Hipp.* 405. *Matthiæ* G. G. §. 193. 4.

506. *ὁ δ' ἄρ' ἐστήκει*] 'But the fact is he stood watching Lysicrates.' Elmsley (*Quarterly Review*, XIV. p. 454.) reads *εἰστήκην*. For this form of the *plusquam perfectum*, see his note on *Acham.* v. 35. p. 37. Instead of Lysicrates, an Athenian general, and receiver of bribes, *Euelpides* should have said *Priam*; but *Aristophanes* could not let slip the opportunity of lashing a person so odious to him. Some have supposed Lysicrates to be a tragedian, who was noted for his disposition to thieving and his ugliness. There is a Lysicrates who answers to the latter part of this description in *Eccles.* 629. and 736. Perhaps there is some play on the word, which means 'one who dissolves a government,' with allusion to *Priam*, under whom the Trojan power ended.

507. *δεινόν.*] 'But what is most surprising of all is this—For' &c. The statues of *Minerva* had an owl, those of *Jupiter* an eagle, of *Apollo* a hawk on their heads.

508. For *ἔχων* Bentley conjectures *ἐπέχων*, than which, according to one of the principles of emendation, nothing can be more likely. For *κεφαλῆς* he reads *χειρὸς*.

508. βασιλεὺς ὦν] 'as king.'

509. See Equit. 1093. Aristophanes here ridicules the Greeks for making certain animals sacred to certain deities.

510. Bæck, following the edition of 1624, gives this line to Epops. I think he is right.

511, 512. The clauses are a little confused: διδῶ depends on ὅταν, and the clause ἔπειτ' αὐ. εἰς τ. χεῖρ' τοῦ Δ. αὐτοί, &c. depends on the clause ὅταν θύωρ τις διδῶ. 'in order that whenever any one in sacrifice gives the entrails, then they may receive the entrails into their hand before Jupiter himself.' In sacrifices they first laid the entrails of the victims upon the hands of the deity, and then ate them.

513. τότ' ἄν] See Porson on Eur. Phœn. 412. Brunck edited ὤμνέ τ' οὐδεὶς ἀνθρώπων τότε θεόν, leaving a dactyl before an anapaest, for which Porson censures him.

— Bæck seems here not to have understood the reference made by the Scholiast, which is to the 12th book of Plato's Laws. It would appear from a passage in that dialogue (v. 9. p. 190. Bip. ed.) as if Rhadamanthus had been the first to instruct men, in determining matters at law, to give their testimony on oath, by the gods, whose existence was then believed in, some of their offspring being still alive. The 'Athenian' then goes on to argue that the opinions of men concerning the gods having changed, the law in this respect ought to change also. A learned note on this subject by Dr. Routh, in his annotations on the Gorgias of Plato, p. 397, may be consulted with advantage.

514. Lampon was a well-known

soothsayer at this time. He is mentioned by Plutarch in his Life of Pericles, and in this play, act 2. sc. 4. and in the Scholia on Nub. v. 332. The Scholiast on our text adds, that he was spoken of as still living by Cratinus, in his Nemesis, written long after this play. Aristotle, Rhet. lib. iii. c. xviii. §. 1. Athen. viii. 344. As the indignation of Pisthetærus rises, he alters the metre into quick dim. anapaest, which better expresses his feelings than the slow tetrameter.

516. Manes was a slave. See Ranæ 995. also below vv. 1271. 1289.

518. Our poet has in view the Ion of Euripides, near the beginning of which play Ion is described in the temple at Delphi chasing away the birds with bow and arrow. See Elmsley on Med. v. 548. Herodotus (i. 159.) relates that Aristodicus of Cumæ took a bird's nest from the temple at Branchidæ, upon which a voice uttered these words: ἀνιοσιώτατε ἀνθρώπων, τί τάδε τολμᾷς ποιεῖν; τοὺς ἰκέτας μου ἐκ τοῦ νηοῦ κεραΐζεις.

520. See note on v. 187. οὐδὲ τὸν αἶρα ὃ ἦρως τοῖς ὄρνιθιν εἶων ἐλεύθερον, παγίδας καὶ νεφέλας ('nets') ἐπὶ ταῖς κίχλαις καὶ πελειάσιν ἰστάντες. Athen. i. 25. d.

— ῥαβδούς] The Scholiast mentions another reading, στανρούς, with the same meaning, 'springes.' Hesych. and Thom. Mag. p. 808.

521. ἔρκη] ἔρκη πλεκτά τινα ἐκ τριχῶν οἱ κωμικοὶ οἱ παλαιοὶ καλοῦσιν. Photius. καὶ μὴν δοκῶ σφᾶς ἐν λόχμαῖς, ὄρνιθας ὥς, | Δέκτρων ἔχεσθαι φιλτάτους ἐν ἔρκεσι. Eurip. Bacch. 955.

— πηκτάς] 'traps.' Suidas on θηρευτικὸν ὄργανον.

523. βλιμάζειν, 'to feel the breast.' τὸ τοὺς ὄρνιθας ἐκ τῶν στηθῶν πειράζειν. Hesych. ἅσπερ πάλαι διόμεθα, καὶ βλιμάδδομεν. Lysistr. 1164. I have quoted according to Elmsley on Acharn. 441.

524. εἴπερ τ. δ. ἔρᾶν] 'although it seems natural to do this.'

525. After ὀπτησάμενοι supply μόνον. See Bruck's note on Thesm. 342. οὐκ ἡγγόουν, ὅτι ὑπερόψεται τὸν ὄρκον, ὃ Ἀθηναῖοι ἀλλὰ καὶ προεῖπον ὑμῖν. for οὐ μόνον οὐκ ἦ. Aeschines c. Tim. p. 91.

527. For σίλφιος see Plutus 926, n.

528. κατὰχυσμ] i. e. ζωμός. 'sauce.' Hesych.

529. κατεσκεδάσαν] 'they are used to pour over you.'

531. κενέβρια, 'carrion.' τὰ θνησίδια καὶ νεκρῖματα κρέατα. Hesych.

532. This again is a parody on the language of the Tragedians.

534. κάκην] 'cowardice.' καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι. Eurip. Iph. Tau. 676. where see Barnes's note. τὸν λιπόντα τάξιν ἢ ἀποβαλόντα ὅπλα διὰ κάκην Plato Polit. 5. p. 463. εἰκοντας κάκην Menex. 18. See Ruhnke on Tim. p. 152.

536. ἐπ' ἐμοῦ] "'me vivente, meâ ætate.' Perperam in membranâs ἐπ' ἐμοί," says Bruck. But so far were these honours from having been abolished in the time of the Chorus, that they had never before been even heard of by the Chorus. (See vv. 460. and 463.) They who know that ἐπ' ἐμοί signifies *to my hurt*, or *disadvantage*, will not approve of Bruck's disregarding the manuscripts in this instance. The preposition ἐπὶ sometimes marks an evil tendency or intention, in

which case it governs a dative of the subject to which the evil tends or is directed. ἐγὼ ἔχω παρὶ σοῦ ἐπὶ τοῖς στρατιώταις οὐδέν. i. e. as a bribe to betray the interests of the soldiers. Xenoph. Anab. 7. 7. 23. (compared with 7. 6. 13.) χρήματα οὗτοι μὲν ἔχουσιν ἐφ' ὑμῖν Demosth. in Aristocrat. τίνας ἔνεκα ἀπλῶς καὶ κομιδῇ τετυφωμένως οὕτως ἂ βούλεται διαπράξασθαι συλλαβόμεν αὐτῷ; καὶ ταῦτα ἐφ' ἡμῖν ὄντα; 'and that too when his enterprises tend to our own detriment.' Demosth. περὶ παραπ. I am surprised that Dindorf has adopted Bruck's reading.

537. κατὰ δ.] Same as σὺν δαίμονι Theocr. ii. 28. 'Deo favente.'

539. ἀναθεῖς... σοι] 'committing to thy care.' The word is applied not only to placing a burden upon a person (see Thom. Mag.), but to laying up and dedicating anything in a temple.

540. οἰκήσω] The word *dwell* in our language, according to the old use of it, answers precisely to οἰκήσω. 'Do good and dwell for evermore,' Psalm xxxvii. 27, meaning simply to *abide*, or *live*. See Thucyd. iii. 48. p. 451. ed. Bek.

542. κομίζεσθαι, mid. 'to recover.'

543. After εἶναι supply δεῖν. Bos Ellip. (ed. Schæf.) p. 596.

544. τὸ μεταξύ] The space between heaven and earth.

545. Herodotus (i. 179.) in describing the building of the walls of Babylon says, ἐλκύσαντες δὲ πλίνθους ἱκανὰς, ὥπτησαν αὐτὰς ἐν καμίνοις. "Dicitur olim [Coctilibus muris cinxisse Semiramis urbem." Ovid, Met. 4. 57.

546. Cebriones and Porphyriion were names both for birds and for

two of the giants. Our poet plays upon the latter of these words again in act 3. sc. 3. The first syllable of *Κεβρίονα* is necessarily made long, because otherwise this word could not stand in a verse. Porson, *Præf. Hec. lxxiii.*

— *σμερδαλέον*] *φοβερόν, ἐκπληκτικόν.* Hesych. Homer, *Il. β. 309.* et *passim.*

548. *γνωσιμαχεῖν*, 'to acknowledge one's weakness.' See Elmsley on Eur. *Heracl. 706.* "Ter apud Herodotum occurrit, *iii. 25, vii. 130, viii. 29.* Bis tantum apud Atticos poetas. Significat 'infirmitatem suam nosse.'"

549. *ἱερὸν πόλ. πρῶδ' ἄν.* i. e. *προαυδ' ἄν.* Attic: 'proclaim a holy war.' A holy war is no modern pretext of ambition. Those who have lately used it, were not perhaps aware that they had so respectable an authority as this before us.

554. *ὅς ἂν ἄρ. κ. ἕκ.]* 'to assign to the gods certain birds, which ever shall individually suit them.' Porson reads *ὅς ἂν*, without necessity. Each bird was to have its peculiar offering, according as it resembled in its qualities some one or other of the gods.

555. *καὶ Ἀφροδίτη φαλαρίδα, ὡς Ἀριστοφάνης ἐν Ὀρνισι, κατὰ συνέμφασιν τοῦ φαλλοῦ. καὶ τὴν νῆπταν δὲ καλουμένην Πωσειδῶνι τινες οἰκειοῦσι.* Athen. *vii. 325. ix. 393, c. 395, e.* The sheep and ram were commonly offered to Neptune: the pig was offered with other animals in lustrations. Eustath. *p. 1676.* *ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι | ἄρνεϊόν, ταῦρόν τε, συνών τ' ἐπιβήτορα κάπρον.* Homer. He assigns the duck to Neptune, as being a *water fowl*; *νήπτη* being derived from *νέω* or *νήχεσθαι*.

557. "Mediam vocis Ἡρακλῆς nusquam producit Aristophanes, perraro corripiunt poetæ Tragici." Dawes. He joins a voracious bird (the gull) to a voracious god. *τοὺς θ' Ἡρακλέας τοὺς μάττοντας καὶ τοὺς πεινῶντας.* Pax 731; and Athen. *iv. 134.* in a parody . . . *πεινῶντι λάρψ ὄρνιθι ἐοικώς.* Again, *τοιούτων οὖν αὐτὸν (Hercules) ὑποστησάμενοι ταῖς ἀδδ' φαγίαις καὶ τῶν ὀρνέων ἀποδεῶκασιν αὐτῷ τὸν λάρον, τὸν προσαγορευόμενον βουφάγον.* For the *ναστός* see my note on Plut. 1121.

558. *ὄρχιλος*] 'the golden-crown, or golden-crested wren.' In the next verse he plays upon this word in *ἐνορχιν*, which means 'male.' *τριττύα. θυσία Ἐνυυλίφ. θύεται δὲ πάντα τρία καὶ ἐνορχα.* Hesych. *t. 2. p. 1416.*

560. It seems ridiculous for Euelpides to apply such a term as *σφαγιάζειν*, applied to the sacrifice of great victims, to the immolation of a gnat. See Eustathius on *Il. p. 436, 18.*

561. *κολοιούς*] A species instead of genus. (Bergler.) But he purposely selects this term for the birds, for the comic effect. (Dindorf.)

564. Shakspeare;

I saw young Harry, with his beaver on,
His cuisses on his thighs, gallantly
armed,
Rise from the ground like feathered
Mercury.

I. Henry IV. act 4. sc. 1.

Again;

That very time I saw (but thou couldst
not),
Flying between the cold moon and the
earth,
Cupid all armed.

Mid. Night's Dream, act 2. sc. 2.

For the "wings of Victory," see the fanciful lines in Athenæus xiii. 563. ending with *τὰς δὲ πτέρυγας ἃς εἶχε τῇ Νίκῃ φορεῖν* | *ἔδοσαν, περιφανὲς σκύλον ἀπὸ τῶν πολεμίων.*

565. The Scholiast observes that it is not Iris, but Juno and Minerva, whom Homer compares to doves: *αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοιαῖ.* Il. A. 778. On the strength of this, Bentley proposes "Hravn. Brunck's remark upon the Scholiast is that the text was not the same in Aristophanes's days as it was in those of the Grammarian. But he ought, in justice to the Grammarian, to have told what he has said in addition to his remark, viz., that some say this is to be met with in other poems of Homer: *εἰσὶ γὰρ καὶ κύμιναι.* Probably this word should be altered into *ὁ κάμινος*, 'the furnace,' the name given to verses, supposed to be Homer's, in Herodotus's Life of him, §. 32, and that there then followed a list of his other poems.

567. *νομ. τὸ μ.] νομίσωσι* refers to mankind. Similarly, Sophocles in the Ajax 1133. calls men of no worth *μηδέναι.* See Valcken. on Herod. p. 719. Wiland thinks Pisithærus does not reply to Epops's observation because it did not admit of an answer.

569. *σπέρμ]* 'grain.' In the next verse *ἐθέλειν*, according to Suidas in v. *ἐθελήσει*, is equivalent to *δύνασθαι.*

573. *ἐκκοψάντων]* Attic for *ἐκκοψάτωσαν.* See an instance of this verb applied in the same sense in Acharn. 92.

— *ἐπὶ π.]* 'by way of experiment,' i. e. by way of proving their divinity.

574. *ἱατρὸς ὢν καὶ μάντις, ὥς φασιν, σοφός.* Plut. 11. Elmsley on Acharn. 93. reads *ἀπόλλων.*

— *μισθ. δέ]* 'for he takes a fee.' *δέ* is here equivalent to *γάρ.* Schol. He alludes to Apollo receiving money from Laomedon for building the walls of Troy, and from Admetus, king of Arcadia, for service. He may also have in his eye the *μισθοφορία* of the physicians of Athens, who were paid with the public money. Suidas in v. *δέ, t. i. p. 517.*

575. Porson (Præf. Hec. lvii.), to avoid an anapaest after a dactyl, reads *βοιδαρίω*, upon this principle: since the Attics always used the contracted form *βοῖδιον, τοῖδιον, ῥοῖδιον, διπλοῖδιον, ἡμιδιπλοῖδιον, προχοῖδιον*, (as Pierson on Mæris, p. 276, shows,) they must have used the contracted form also in their diminutives.

576. *σὲ δὲ Γῆν]* 'immo te Terram.' Reiske, not perceiving the vis augendi of *δέ*, proposes *σὲ Κόρην* or *σὲ Τύχην*, or *σὲ Πέην.*

579. *οἰνάνθη]* 'a vine-bud.' Schneider in Lex. ii. p. 135. For the *παρν.* see v. 178.

— *λόχος εἷς,* 'one troop.' So *ἀγέλη μία* just after. Hence in the ode v. 1040. *σώζω δ' εὐθαλεῖς καρπούς, | κτείνων παμφύλων γένναν | θηρῶν.*

581. *κνίπες]* 'gnats,' particularly noxious to the wood (Hesych. in v.), the *ψῆγες* ('midges') to the fruit, of the fig-tree. See Briggs on Theocr. Id. xiii. 93.

582. Reisig conjectures *πίγγλων* instead of *κιχλῶν*, but MS. authority is against him.

584. *μαντεύεσθαι μέταλλα,* 'per auguria metalli fodinas querere.' Such is the custom of miners in

the present day, particularly with the Cornish ones and their withy switches. This, by the way, is a custom of great antiquity. Μάντιες δὲ Σκυθῶν εἰσὶ πολλοί, οἳ μαντεύονται ῥάβδοις ἱεῖναι πολλῇσι ᾧδε. Herod. iv. 67. "Virgam, frugiferæ arbori decisam, in surculos amputant, eosque, notis quibusdam discretos," &c. Tacitus de Mor. Ger. cap. x. Ezek. xxi. 21. Hos. iv. 13. The common editions have, as Dindorf prints it, τὰ μέταλλ' αὐτοῖς. The Ravenna MS. omits the article τὰ. Bentley is of opinion that Aristophanes wrote πρῶτα μὲν αὐτοῖς.

585. ὥστε, joined to an indicative; not unusual in narratives. See Pax 1041. Xenoph. Cyr. 4. 1. 3.

588. γαῦλος, a Phœnician vessel. Κυπρόθε Σιδωνίός με κατήγαγεν ἐνθάδε γαῦλος. Callimachus. γαῦλοί τε σκαφίδες τε Homer. Eustath. on Hom. p. 1625, 4.

— κτώμαι for κτήσομαι.

589. The Codex Vaticanus reads πρότερον, which is better Greek than πρότεροι, the common reading. κατέθεντο, 'hid in the ground.'

590. See Porson, Præf. Ed. Scholef. p. 45, who reads ὥστε as in vv. 475, 478, 583. Elmsley supposes some scolon or popular song to be here alluded to, and would read, ... ἄδουσι γε τοι τάδε πάντες.

591. The proverb was, οὐδεὶς με θεωρεῖ, πλὴν ὁ παριπτάμενος ὄρνις. See Erasmus Adag. 547.

592. See Nub. 1502. Pax 546.

594. This is the πλουθυνγία mentioned in v. 719. Equit. 1100. Vesp. 697, which Pindar expresses by γιέντα ὄλβον in Ol. τ. 53. Here εὖ πράττειν is 'to be wealthy.'

595. Sophocles in his Creusa; εἰσὶ δ' οἷτινες | αἰνοῦσιν ἄνοσον ἄνδρ'· ἐμοὶ δ' οὐδεὶς δοκεῖ | εἶναι, πένης ὢν, ἄνοσος, ἀλλ' ἄει νοσεῖν. For ἀτεχνῶς see Plut. 109. n.

599. λακ.] 'croaking.' The allusion, it is supposed, is to a passage in Hesiod, which has been accidentally preserved in Plutarch de Orac. Defect. ἐννέα μὲν ζῶει γενεὰς λακέρυζα κορώνη | ἀνδρῶν ἡβώντων, ἔλαφος δὲ τε τετρακόρωνος. Brunck tells us that Aristophanes was compelled by his metre to alter the nine generations in Hesiod to five. This conclusion of the critic's is somewhat too dogmatical. λακέρυζα ('croaking,' Photius,) κορώνη occurs in Hesiod, 'Erg. 747.

600. κρείττους βασιλεύειν] 'more worthy to reign.'

601. Reisig, i. p. 250, thus fills up the lacuna in the first line: οὐ γὰρ πολλῶ κρείττους οὔτοι;

606. σεμνός, an epithet peculiarly applied to the gods, is with great propriety now applied to the birds.

610. The common reading is ταῖσι κομ. Bentley, Brunck and Invernizius read ταῖσιν. The penult of κόμῃος is short.

612. Θεοσεβίης δὲ τις ὢν | ἄνεσχε χεῖρα καὶ προσεύξαι' εἰσιδὼν. Eurip. Iph. Tau. 268. The poet glances at the vulgar opinion of the gods granting no boon unless invited by a gift. Lucian ridicules the same sentiment (De Sacrif. i. p. 302 sq.).

617. μεταπίπτειν, 'to become;' literally, 'to be changed.'

618. ἀφίσσθαι and μεθίσσθαι take a genitive after them. Valcken. on Eur. Phœn. 189. See Eur. Hec. 400.

της σῆς γν. ἄφ. 'to dispense with thy judgement.'

619. ἐπαυχεῖν, 'to be elated.'

622. λόγους] We should have expected ὅπλα. τίθεσθαι ὅπλα παρὰ τινά, or μετὰ τινος, is a military phrase, 'to join arms with a person.' See Abresch. Diluc. Thucyd. p. 437.

— δικάιους, ἀδόλους] ἐμμένω ταῖς ξυνθήκαις καὶ ταῖς σπονδαῖς ταῖςδε δικάίως καὶ ἀδόλως. Thucyd. v. 18. See above, vv. 23. 47. Lysis. 168.

624. Some editions have ἴοις, which Brunck calls a solecism. Indeed, the passages where ἦν is read with an opt. are very few, and those few suspected. Matthiæ G. p. 749.

628. τεταξόμεθ'] 'we will set ourselves in array,' instead of ταχθήσομεθα: the paulo p. fut. for the fut. pass. and mid., for which see Pierson on Mæris, pp. 123. and 293.

629. ἀνακεῖσθαι τινι, or ἐπὶ τινι, 'to devolve upon a person.'

630. καὶ μὴν] 'and I declare.'

631. μελλονικιᾶν] 'to loiter like Nicias.' Plutarch, in his Life of Nicias, quotes this, and applies it to the backwardness of that general in the affair of Pylos, adding at the same time a passage from the 'Husbandmen,' one of our poet's comedies, now unfortunately lost: ἐθέλω γεωργεῖν.—εἶτα τίς σε κωλύει;—| ὑμεῖς ἐπεὶ δίδωμι χιλίας δραχμάς, | ἐάν με τῶν ἀρχῶν ἀφῆτε.—δεχόμεθα. | δισχιλίας γὰρ εἰσὶ σὺν ταῖς Νικίον. See Porson on Phœn. 1638. Reisig on Œd. Col. p. 381. Suidas in v. For the history of the siege of Pylos see Thucyd. iv. 27 sq. Aristophanes

probably alludes to the reason which Nicias assigned for his deterring the Athenians from the Syracusan expedition, viz. the expense it would be to the city. Thucyd. vi. 25.

633. εἰσέλθετε...φράσατον] The plural is often interchanged with the dual of the verb. μέθεσθε...ἀκούετον δὴ. Plut. 75. Matthiæ G. G. §. 301.

634. κάρφη] 'chips.' See Schleusner Lex. N. T. St. Matth. vii. 3. κινούσα μηδὲ κάρφος Lysistr. 474.

— φρύγανα] 'sticks.' Hence in Thucyd. vii. 4, 13. φρυγανισμός, 'lignatio, sarmentorum lectio.'

637. Θρ.] Thria was a place in Attica near Eleusis. From Eulpidēs's love of good eating, we may suspect that he alludes also to the θρῖον, a favourite dish with the Athenians. There were different ways of cooking it: one receipt from Pollux vi. 57. may be seen in Elmsley's note on the Acharn. 1102.

— ἀλλὰ χ.] 'Well then, be welcome.'

640. ἀτὰρ τὸ δεῖνα δεῦρ' ἐπαγάκρουσαι πάλιν] 'But, the plague take it, turn back again here.' πρύμναν ἀκρούεσθαι or ἀνακρ. a nautical term, 'to back water,' in Herodotus and Thucydides. Here the middle voice implies 'se, suum gradum, retro flectere.' For τὸ δεῖνα see Vesp. 522. Pax 267.

641. φέρ' ἴδω...οὔτοις] 'Come, let me see, tell us, how I and this man here.' ἐμέ τε καὶ τουτονὶ Equit. 1164.

643. A fable of Archilochus, but attributed, like all other fables,

to Æsop. The fable of the Fox and the Eagle is illustrated by Huschke (in Diss. de Arch. Fab. in Matth. Miscel. Phil. i. p. 12.).

644. Matthiæ, §. 539. An anacolouthon: instead of *ἐκοινωνήσεν* it should be *κοινωνῆσαι*. So in v. 1256. *δεινὸν τὸν κήρυκα...εἰ μὴ νοστήσει*. It is Attic. See Greg. Cor. de Dial. Att. §. 68. *ἐβούλετο δὲ Νικίας τὴν φυλάκην...εἶναι, τοὺς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἔκπλους*, &c. Thucyd. iii. 51.

645. *φλαύρως*] 'to his cost.' Ælian V. H. 1. 28. Periz. n.

647. Suidas reads *ἐιατρώγοντες ἐστόν*. See Dobree's note on Plut. p. 58. Xanthias and Manodorus are the names of two slaves. The first name occurs in the Vespæ and Ranaë, and is addressed in v. 165. of the Ranaë, *σὺ δὲ τὰ στρώματ' ('our baggage') αὐθις λάμβανε*. Manodorus is probably the same as Manes. See Plut. 624.

651. *ἡδυνεληῇ*] 'sweet-toned.' See Dawes Misc. Crit. pp. 294, 301.

652. *παίλειν*, 'to dance.' Thes-moph. 947.

654. *βούτομον*, 'sedge.' Theocr. Id. xiii. 35. The Scholiast on this verse has, *φυτάριον παραπλήσιον καλᾶμῳ ὃ ἐσθίουσιν οἱ Βόες*. The nightingale, however, is no sedge-bird: and probably 'underwood' is a better interpretation:

Thee, chantress, oft the woods among
I woo to hear thy evening song.

Milton.

See Bewick's British Birds, vol. i. p. 231. ed. 1826.

655. *αὐτοῦ*] put for *αὐτόσε* 'hither.' Properly it is equivalent to *αὐτόθι* 'in this place.' Valcken. on Eur. Hipp. 125.

657. Procne (for it was she, not

Philomel, according to our poet, who was transformed to a nightingale,) was represented by some famous *αὐλητρίς* (piping-girl) of those times, who accompanied the Chorus with her flute.

658. *ἐπιδείκνυ*] Matthiæ G. G. §. 205. 5.

661. Our author evidently had the following passage from Homer in his eye; *ὃς καὶ χρυσὸν ἔχων*. Iliad B. 872. See Wittenbach's Epist. Cr. p. 28 sq., and Porson's Addenda to the Hecuba (153.).

662. *ἐγὼ...μοι δ.*] 'I think of kissing her.'

663. *ρύγχος ὀβ.*] 'a beak of two spikes.' The actress wore, for a mask, the head and beak of a bird.

664. *λέπειν*, 'to peel.' See Casaubon on Athen. p. 293. Hence *λέμμα*, properly 'rind or peel,' is taken generally for any covering.

ACT I. SCENE VI.

667. *Ξουθή*] 'auburn.' *οἶά τις ζουθὰ | ἀκόρετος βοῶς, φεῦ, ταλαί-
ναις φρεσὶν | "Ιγυν, "Ιγυν, στένουσ',
ἀμφιθαλῇ κακοῖς | ἀηδὼν βίον*. Æsch. Agam. 1111. ed. Scholef.

670. *ὑμνων*] Words compounded with *σύν* and *ὁμοῦ* often take the genitive instead of the dative after them. Matthiæ G. G. §. 379.

673. *κρέκειν*, properly applied to the harp (Hesych.), but also to any instrument; ... *ἄρχον τῶν ἀν.* So Cratinus (in Hephaestion, p. 42.) *ἔγειρε Μοῦσα Κρητικὸν μέλος*. Suid. in v.

674. *φθ. ἡρ.*] 'in springtide song,' because she only sings then. See Dawes Mis. Cr. 295. and below, v. 1086.

676. The beginning of this beautiful parabasis, says Kuster, is quoted by Clemens Alexandrinus, Strom. iv. p. 492. Aristophanes, has here brought together some of the most striking images of human fragility out of the great poets who had preceded him; such as the following: Οἷη περ φύλλων γενεή, τοιῆδε καὶ ἀνδρῶν. Homer, Il. Z. 146. ἀλλ' ἐφήμεροι | αἰεὶ βροτοὶ δὴ ζῶμεν, οὐδὲν εἰδότες | ὅπως ἕκαστον ἐκτελευτήσῃ θεός. Simo- nides, Fragm. ἐπάμεροι. τί δέ τις; τί δ' οὐ τις; | σκίας ὄναρ, ἀνθρωποι. Pindar, Pyth. viii. 136. τίς ἐφαμε- ρίων | ἄρηξις; οὐδ' ἐδέρχθης | ὀλι- γοδρανίαν | ἄκιυν, ἰσόνειρον, ᾧ τὸ φωτῶν | ἀλαδὸν—γένος ἐμπεποδισ- | μένον; Æschylus, Prom. 566. ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν | εἰδῶλ', ὅσοι περ ζῶμεν, ἣ κούφην σκίαν, Sophocles, Ajax 126. See St. James iv. 14.

676. φύλλων] Alluding to Homer quoted above.

677. ὀλιγ.] This has reference to Æschylus Prom. 566. The third syllable is made long; the Comic anapæsts admitting every licence of the Epic verse. This is not allowable in iambs and trochaics. So ἀθανάτοισι, in v. 679, makes the first syllable long, and γένετ' omits the augment.

— σκιοει.] Euripides. ἀνθρωπός ἐστι πνεῦμα καὶ σκιά μόνον. Protesilaus (ap. Stobæum).

678. ἀπ. ἐφ.] 'wingless creatures of a day.' Homer applies ἀπτῆνες to unfledged birds, Il. I. 323.

679. Bentley and Porson read πρόσχετε. Brunck admits the procleusmatic foot προσέχετε, and at Nub. 916.

680. Aristophanes gives to the

birds such epithets as Homer applies to the gods. See Hom. Odys. E. 218., and Peirson on Mæris, p. 4.

681. μετεώρων] 'sublime subjects.'

683. Aristophanes here ridicules the poets (as Hesiod), the philosophers (as Empedocles), and the Sophists (as Prodicus the Ceian), who, like some wise men in our own time, were ready to give an account to their hearers of the origin of all things,

As they had seen them made: ay, and stood by
Spies on Heaven's work.

For an excellent description of the Sophists, see Mr. Coleridge's Friend, vol. iii. p. 112. We find Prodicus again in Nub. v. 361. He was also introduced in our author's Tagenistæ, in two lines preserved by the Scholiast on this passage of the Nubes, and according to Brunck's emendation they are thus read: τὸν ἀνδρα τοῦτον βιβλιὸν διέφθορεν, | ἣ Πρόδικος, ἣ τῶν ἀδολεσχῶν εἰς γέ τις. 'A book hath been the ruin of this man, or Prodicus, or some of those fond talkers.' Suidas (in v. Πρόδικος,) relates that he was put to death by poison at Athens for corrupting the youth.

— κλάειν εἰπεῖν, 'to bid one go hang,' the opposite to χαίρειν εἰπεῖν.

684. Χάος.] For higher information on the subject here satirized, see Cudworth's Int. Syst. p. 117, and notes to Burton's Bæmp. Lect. ii. p. 260-310. It is well observed by Bæck, that Aristophanes here mixes up the opinions of poets and philosophers concerning the first production of things, in order to make one

and the other appear more ridiculous. Much is taken from the Theogeny of Hesiod. Darwin, who is just such a one as our poet would have delighted to handle, unconsciously submits himself to his castigation, in his Botanic Garden, v. 413 :

Thus when the egg of Night, on Chaos
hurl'd,
Burst and disclosed the cradle of the
world;
First from the gaping shell refulgent
sprung
Immortal Love, his bow celestial
strung;
O'er the wide waste his gaudy wings
unfold,
Beam his soft smiles, and wave his
curls of gold;
With silver darts he pierced the kind-
ling frame,
And lit with torch divine the ever-living
flame.

Cudworth, in his Intellectual System, gives a different view of the matter. After having quoted the passage in the text, he observes, that "whereas the poet there makes the birds to have been begotten between Love and Chaos before all the gods; though one might think this to have been done jocularly by him, merely to humour his plot; yet Salmasius conceives, and not without some reason, that it was really a piece of the old Atheistic Cabala, which therefore seems to have run thus: The chaos or matter confusedly moved, being the first original of all, things did from thence rise up gradually from lesser to greater perfection: first, inanimate things, as the elements, heaven, earth and seas; then brute animals; afterwards men; and last of all the gods. As if not only the substance of matter, and those inanimate bodies of the elements, fire, water, air and earth, were, as

Aristotle says, according to the sense of those Atheistic theologers, φύσει πρότερον τοῦ θεοῦ, θεοὶ δὲ καὶ ταῦτα, but also brute animals at least, if not men too. And this is the Atheistic Creation of the world; Gods, and all out of senseless and stupid matter, or Chaos, as the only original Numen; the perfectly inverted order of the universe." B. i. ch. iii. p. 121. (Carey.)

685. Supply *οὐ* before γῆ, which is often omitted when *οὐδέν* follows.

686. ὑπηνέμιον...ὥόν] 'a wind egg.' See Plutarch Sympos. Qu. ii. 3., Wesseling on Diod. Sic. i. 27., and Bentley's Epistle to Mill, p. 454 sq. (Lips. ed.) These eggs were also called ἀνεμαῖα, (Suid. v. ἄνεμος). Aristophanes borrows Ἐρεβος from Hesiod, Theog. 116 sq.

687. περὶ ὥρ.] Vide Sophocles Œd. Tyr. 156. 'in the fullness of time.' περιέλλεσθαι is applied by Homer to the revolution of years. ὥραι are the seasons. Orph. Hymn. 55. 5. Plato Symp. 13. That Love was the original of all things is Hesiod's doctrine. See Plato Symp. 6. Parmenides asserted that Love was created first of all things. (Sext. Empir. adv. Phys. p. 550.)

688. εἰκώς, Attic for εὐκώς. Mæris, p. 148. See Eurip. Phœn. 166.

— δῖναι, properly 'whirlpools.' Hence 'quæcumque in orbem aguntur,' here 'whirlwinds.' Ovid, speaking of love,

Tu levis es, multoque tuis ventosior alis.
Am. ii. 9. 49.

See Homer, Il. Γ. 392., and Monk on Alcest. 251.

689. κατὰ Τ. ἔ. is said in ridicule of Hesiod. See Suid. in v. πτερύοντι.

690. *νεοττεύειν*, properly 'to make a nest,' here 'to procreate.'

691. Here probably Aristophanes glances at Anaxagoras, who said that all things were commingled until Mind came and separated and arranged them. See Valcken. Diatr. in Eur. p. 40. Anaxagoras is again laughed at in Theomoph. 14.

694. [*Ἐρωτος*] Supply *υἱοί* or *γένος*. Schol.

695. The common reading is *πετόμεσθα γὰρ καὶ*... Bentley reads *πετόμεσθά γ' αἰεὶ καὶ*... Brunck and Porson very properly insert *τε* between *πετόμεσθα* and *γάρ*.

698. *Φράζεσθαι δ' εὖτ' ἂν γεράνου φωνὴν ἐπακούσης | ὑψόθεν ἐκ νεφέων ἐνιαύσια κεκληγυῖης | ἥτ' ἀροτοῖό τε σῆμα φέρει, καὶ χείματος ὥρην | δεικνύει ὀμβρήρον*. Hesiod, "Εργ." 446. Gaisford's edit. 'A αἰὶς τῶν κύτισον, ὁ λύκος τὰν αἶγα διώκει | ἂ γέρανος τῷροτρον', Theocr. Id. x. 31.

699. *πηδ. κρ. καθ.*] 'to hang up his rudder and sleep.' *Αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο*. Hesiod, Ibid. 45. *πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι*. Ibid. 627. Here *κρεμ.* alludes to the method of seasoning timber by hanging it in smoke.

— *φράζει*] 'bids.'

700. Orestes, son of Timocrates, was a man in those times who used to go about at night feigning madness, and stripping those he met with of their garments. We have him again in act 3. sc. 7., and in the Acharn. v. 1167. (Elmsley's edit.)

— *ἀποδύειν*, 'to strip another of his clothes,' as Ecclesi. 864. 866. The *χλαῖνα* was a thick outer cloak fit for winter. Hesych.

702. *πεκτεῖν ὥρα*] 'the season for shearing.' *πόκον πέκειν* Theocr.

v. 98., where see Schol. In Greece and Sicily, the sheep were shorn twice a year, in spring and autumn, whence *πόκον ἡρύον*. See Theocr. xxviii. 12.

703. *ληῆος* or *ληδάριον*, a garment for the summer. Clearchus in Athenæus vi. p. 256. *τοὺς τοῦ μεираκίου πόδας ἐπὶ τοῖς αὐτοῦ γόνασι λεπτῷ ληδίῳ συνημφιακῶς*.

705. *ἐπ' ὄρνις*] 'to consult birds.' The Greeks diligently observed the flight of birds. See Spanheim on Callim. in Pall. 174. Porson reads from Suidas *πρὸς τάργα*, which is certainly specious.

707. *ὄρνιν... διακρίνει*] 'and you consider everything a bird, which decides upon a subject of divination.' The Greeks used to call not only signs by augury, but everything that was considered an omen, by the name of *ὄρνις* or *οἰωνός*, 'a bird.' Thom. Magist. p. 657. This observation is repeated by the Scholiast on Œd. Tyr. 52. See Plut. 62.

708. *παρμός*, 'a sneeze.' Xenophon, Memor. xli. 3. Anab. lib. iii. cap. 2. 5. Valcken. on Herod. p. 488. Vulp. on Catullus xlv. 9.

709. *ξύμβολον*] 'an omen offering itself in the way.' It means sometimes a watchword. Xenophon (Mem. i. 1. 3.) unites it to *φήμη*. Schæfer makes a distinction between *φήμη*, i. e. *κληδών*, 'a divine voice,' and *φωνή* 'a human.' See Suid. in v. *ὄνον*.

711. *νομίζειν*, 'to acknowledge.'

712. Supply *ἡμῖν ὥς*. 'You shall have it in your power to use as prophetic Muses.' See Plut. 295. 314. (Dind. edit.) and the Schol.

715. *καθεζοῦμεθ' ἄνω σεμννόμενοι*] 'will we sit aloft with solemn

brow.' καθ. is Attic for καθίσσμεν. Thom. Mag. and Mœris. In the Ranæ 1052. σεμ. is applied to the gods displaying their dignity.

722. γάλα τ' ὀρνίθων] A proverb. τὸ ἐν τοῖς ὠοῖς λευκόν, according to Anaxagoras (Athen. ii. p. 16. 57.) It is said too of any delicacy. Athenæus, ii. 57, d. ix. 387, b. viii. 371, c. In the latter passage it is applied to a plant; ἡδ' ὅπερ ὀρνίθος κλέεται γάλα. So Philocleon in the Vespæ says; ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα | ἀντὶ τοῦ βίον λάβοιμ' ἄν. The origin of the proverb is quite unknown.

723. κοπιᾷν ὑπὸ τῶν ἀγ.] 'to be surfeited with good things,'—'to be killed with kindness.' See Toup's Emend. of Suid. and Hesych. iv. p. 123.

726. Μ. λοχ.] 'Muse of the thicket.' Bentley, on account of the corresponding line in the antistrophe, reads Μοῦσ' ὦ λ.

713. μελία 'the ash.' "Fraxinus, multum Homeri præconio Achillis-que hastâ nobilitata." Pliny, N. H. xvi. 13.

734. ἀναφαίνω] 'I warble forth,' as ἀναφαίνειν θεοπροπίας Homer, Il. A. 56. Πάνι, because he was the god of the groves, ἀγαλλόμενος μολπαῖς, as Homer says of him, Hym. in Pan. 25. Hence Cybele is alluded to in the next verse, because she was supposed to frequent mountains.

737. Horace, Carm. iv. 2. 27.;

..... Ego, apud Matinæ

More modoque,

Grata carpentis thyma per laborem
Plurimum, &c.

Horace seems to have taken the idea either from Isocrates or Plato.

Commentators adduce several passages from each.

738. Phrynichus, the Tragic poet, was said to borrow his music from the nightingale. (Gray.) Besides Phrynichus, son of Melanthus, the Tragic poet, (who must have died 50 years at least before this,) and Phrynichus, the Comic, son of Polyphradmon, (or Eunomides, see Ranæ 13.), and contemporary with Aristophanes, there was a third Phrynichus, a famed actor of tragedy mentioned here in the Scolia on v. 1293, and by Andocides de Mysteriis, p. 7, as a relation of his own. There was also a fourth mentioned by the Scholiast on the text, who was an Athenian general concerned with Astyochus, and engaged in a design against the democracy, and who is much spoken of in the last book of Thucydides. Still there remains some doubt concerning the persons of this name, which even Bentley has not been able to clear up, though he is diffuse on the subject in his *Dissertation on Tragedy, Age of Phalaris*.

739. φέρων γλ. ψ.] 'composing sweet song.' ἀπεβόσκετο, 'culled.'

Floriferis ut apes in saltibus omnia libant,

Omnia nos itidem depascimur aurea dicta. *Lucretius*, lib. 3. init.

742. διαπλέκειν] i. e. τὸν βίον. Athenæus, lib. x. 458. ἐπὶ τοῖς παρῶσι τὸν βίον διάπλεκε. Suidas quotes διαπλέκειν βίον from Plato Legg. vii. The simple verb πλέκειν is so used, Euphron. ap. Stob. πλέκειν ἀλύπως. "The web of our life is of a mingled yarn, good and ill together." Shakspeare, 'All's well that ends well,' act 4.

— ὡς ἡμᾶς] 'to us.' Attic.

743. τῷ νόμῳ κρατούμενα] 'restrained by law.'

746. "Apud Atticos poetas καλὸς primam habet fere brevem, quam producit apud Iambographos vett." Porson on Eur. Or. 5.

747. The Greeks used artificial spurs for fighting-cocks, as now, called πλῆκτρα. Αἶρε πλῆκτρον ἄμυντήριον was a proverb.

— Reisig reads εἰ μαχεῖ (future). Œd. Col. p. 309.

748. ἐστιγμένους] 'branded.' So στιγματίας Lysistr. 333. Fugitives were stigmatized when caught. Pollux 3. 79. Potter i. 74.

749. ἀττ. ποικ.] 'the variegated guinea-fowl.' μικρῷ μὲν μείζων ἐστὶ πέρδικος, ὅλος δὲ κατάγραφος τὰ περὶ τὸν νῶτον. Athenæus ix. 387, f.

750. Of Spintharus and Philemon nothing more is said in the Scholiast than that they were barbarians. They of course wished to be considered Athenians, as did Execestides, mentioned in the first scene. Demosthenes speaks of a Spintharus (κατὰ Κόνωνος, and κατὰ Νεαίρας. pp. 1259 and 1358, Reiske's edit.)

751. φρυγίλος] 'a finch.' Of the same tribe as the σπῖνοι in Athen. ii. 65, e.

752. Suid. in v. Κάρι. Potter i. 427. Θύραζε, Κάρες, οὐκ ἔτ' Ἀνθεστήρια.

753. φυσάτω πάππους] 'let him give birth to forefathers.' πάππος is the name of a bird (Hesych.), the ὑπολαΐξ of Aristotle, the curuca, or 'hedge-sparrow.' Hence the meaning is, 'Let him enlist himself amongst the πάπποι, and he will be able to show his relations, and consequently his title to Athenian

citizenship.' The φρατρία was the third part of a tribe. Strangers to be admitted into a φρατρία, or ward, were obliged to show that their grandfathers were of that ward. The φύσαι πάππους here is the same as φύσαι φράτορας in the Rane 421. For the φράτορες see Potter i. 428.

754. The Scholiast gives us only conjectures who the son of Pisius was, and says there is nothing certain known about him. He adds, that he was evidently a great rascal, from the manner in which Cratinus has spoken of him. A quotation from that poet is afterwards given in the Scholia, probably by another hand; but it is Pisius himself who is there named.

— τοῖς ἀτίμοις] 'to those under the mark of infamy.' Persons were ἀτιμοὶ at Athens who were marked with infamy, and had forfeited their right to any political privilege; also public enemies and outlaws were so named. See Reiske's Ind. to Demosth.

755. τοῦ π. ν.] 'a chick worthy of his father.' See Athenæus ix. 387.

756. ἐκπερδ.] 'to scamper like a partridge.' ἐκπερδικκίσαι is the conjecture of Palmerius, with reference to Perdiccas, king of Macedonia, then at war with Athens. So Μηδίζειν and Φιλιππίζειν in Demosthenes. The conjecture is exceedingly ingenious, but too far-fetched to be introduced into the text.

757. τοιαύτῃ] sc. κατὰ, 'after this manner.'

760. ἱακχον Ἀπ.] 'are wont to celebrate Apollo;' and ἦλθε 'is wont to come.' See Hermann de Metr. §. 327. συμμιγῇ βοῇ depend

on ἱακχον; and βοήν (for βοή) ἱάκχειν 'Ἀπ. is 'to celebrate Apollo in song.'

759. ὁμοῦ πτ. κρ. 'creaking at the same time with their wings.' A passage in Ælian N. A. xi. 1. illustrates this.

765. πτήσσειν, 'to crouch' (in token of terror).

... Stupefactæ carmine lynces,
Et mutata suos requierunt flumina
cursus.

Virg. Ecl. 8. 4.

766. νήνεμος αἶθρη] 'the breathless air.'

..... When he speaks,
The air, a charter'd libertine, is still,
And the mute wonder lurketh in
men's ears
To steal his sweet and honied sentences.

Henry V. act 1.

770. ἐπολολύζειν and ὀλολύζειν are Æschylean expressions, applied in exclamations at the hearing good news, and the cries of women at sacrifices. Casaubon on Theophr. Char. 21.

772. See Twining's notes on Aristotle's Poetics, vol. i. p. 295.

774. Many of the Tragic Choruses are particularly long; Æsch. Persæ 1-156. Soph. Antig. 1115-1154. Eurip. Med. 1080-1115.

775. From this I should imagine that these spectacles were exhibited in the forenoon. (Gray.)

776. ἐφ' ἡμᾶς] 'to the theatre.'

777. ἄρ'... ἄξιον;] 'Is it not, pray, worth anything to become winged?' See Dr. Monk's note on Eurip. Alcest. 351., who defends this upon the authority of Porson (Præf. Hec. p. xii.).

778. Elmsley on Eur. Med. p. 139. reads Διειτρήφης. See his note. Diitrephes was a manufac-

turer of wicker vessels, who, having enriched himself by his business, had risen to some of the chief offices in the state. The handles attached to these vessels were called wings. He occurs again v. 1400. Suidas on the word πυτίνη remarks the passage in the text, and says that πυτίνη was what, in his time, they called a φλασκίον, 'a flask.' It was perhaps a vessel of the same sort as that in which wine and oil are now sent from Italy. See Suidas on Διιτρεφής, and Eustathius on Homer, p. 411.

779. φύλαρχος] Potter ii. 32. There were ten phylarchs, one from each tribe, and they were commanders of the cavalry. Pollux i. 128.

— ἐξ οὐδενός] ὦ νῦν μὲν οὐδεὶς, αὐρίον δ' ὑπέρμεγας. Equit. 158. Eccles. 144.

780. μεγάλα πράττει] 'fares mightily.' ἄνδρα δ' οὐ χρεῶν τὸν ἀγαθόν | πράσσοντα μεγάλα, τοὺς τρόπους μεθιστάται. Eurip. Iph. Aul. 346.

— The ἱπολεκτρῶν was a sort of monster introduced by Æschylus in his Myrmidons. It had taken the poet's fancy, for he speaks of it again in the Pax 1177. Ranæ 935. It may signify 'magnus gallus' (anglice 'cock of the dunghill'), which is the force of ἵππος in many compound words. Fischer ad Weller, iii. 1. p. 237.

ACT II. SCENE I.

The old men, now become birds and magnificently fledged, after laughing awhile at the new and awkward figure they make, consult about the name which they shall give to their rising city, and

fix upon that of *Nephelococcygia*, or Cuckoo-cloud-land: and while one goes to superintend the workmen, the other prepares to sacrifice for the prosperity of the city, which is growing apace.

781. *Ταυτὶ τοιαυτὶ*] 'This is the very thing!' An elliptical expression, like *ταῦτα δὴ* Achar. 815.

782. *οὐδέποτε* refers to past time, *οὐδέποτε* to the future. Herodian, p. 461, and Pierson's note.

783. *ὠκυπτέροις*] 'pinions.' *Pinæ alarum.* Bæck.

785. *εἰς εὐτέλειαν*] 'roughly:' the same as *εὐτελῶς*: for *εἰς* with a substantive is equivalent to an adverb. Viger. Idiot. p. 596. Herm. It is the contrary to *εἰς κάλλος*, or it may mean 'painted by way of cheapside.' It occurs nearly in the same sense in the *Ranæ* 404. *σὺ γὰρ κατεσχίσω μὲν ἐπὶ γέλωτι | κῆρ' εὐτελείᾳ τόνδε | τὸν σανδαλί- σκον, &c.*

786. *σκάφιον ἀποτετ.*] 'with his pole plucked.' *σκάφιον ἀποκεκαρ- μένη* (Thesmoph.), 'having her pole shaved.' Here the Scholiast is wrong in taking *σκάφιον* for a kind of tonsure; and the more so, in confounding it with what the Greeks called *ἡ ἐν χρῶ κορυφή*. Salmasius points out this error of the Scholiast (in Tertull. lib. de Pallio, p. 269.)

787. *ταυτὶ μὲν ἡκάσμεσθα*] 'We took the likeness of these' (pass.); Attic for *εἰκάσμεθα*. Valcken. on Eur. Phœn. 165. *εἰκάζειν* 'to make like.' The passage alluded to was in the Myrmidons, and is preserved by the Scholiast: *ὥς δ' ἔστι μύθων τῶν Διβυστικῶν λόγος, | πληγέντ' ἀτράκτο, τοξικῶ τὸν ἀετόν, | εἰπεῖν ἰδόντα μηχανὴν πτερώματος | τὰδ' οὐχ' ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν*

πτεροῖς | ἀλίσκόμεσθ'. The conceit has been often repeated, very prettily by Waller, quoted by Porson on *Medea* 139, and not less beautifully by Lord Byron in his lines on *Kirke White*.

788. *τὰδ'*] Supply *πάσχομεν*.

790. *εἴτα... μετὰ τοῦτο*] A pleonasm illustrated by Porson (Præf. Hec. p. 55.)

792. Elmsley on *Acharn.* 4. reads *φέρ' ἴδω, τί ἀρ' ἡμῖν ὄνομ' ἔσται*. See Matthiæ G. G. §. 392, h. *ἴδω* is subjunctive: 'Come, let me see.'

793. *βούλεσθε... καλῶμεν*] 'will you have us call it?' *βούλει μυρίσω σε*; 'will you have me anoint you?' *Lysis.* 937.

795. *Σπάρτην*] There is a *pun* upon this word which cannot be preserved in English; *σπαρτή* being both a *cord*, and the name of the country, *Sparta*.

796. *οὐδ' ἂν χ.*] The order of the sentence is this: *οὐδ' ἂν πάνυ γε σπάρτην [θεῖ.] χαμ. κειρ. γ' ἔχ.*, 'not so much as (*οὐδέπ.*) for a pallet-bed (*χαμαὶ* and *εὐνή*) would I employ a cordage (called *σπάρτη*) at least whilst I had a bed-girth made of rushes.' See Pearson on the Creed, vol. ii. p. 267. This is the interpretation of Eustathius on *Hom. Il. A.* p. 191. approved by Kuster and Dindorf. For *χαμεύνη* see Pierson on *Mær.* p. 408.

799. Lucian in his *Ver. Hist.* i. p. 657. (ed. Amst.) mentions this city. The word *χαῦνον* ('swelling') is applied properly to soft and fungous flesh. Casaubon on *Athen.* p. 463., and *Suidas* in v. Hence transferred to anything inflated, proud.

800. Porson and Reisig so read

the line as it is in the text. The old reading was *καλὸν γ' ἀτεχνῶς*. Brunck reads *καλὸν σὺ γ' ἀτεχνῶς*.

801. *αὐτηγί* is Elmsley's reading, instead of *αὕτη γ' ἡ*. Acharn. 784.

— *ἄρα*, 'is not this?' See v. 776, n.

802. Theagenes was a needy boaster of wealth, whom we have again, act 3. sc. 1. Pax 998. Lysistr. 91. Brunck thinks we should read Theagenes for Theogenes in Vesp. 1183. He was called *καπνός* for never fulfilling a promise (*Eupolis ἐν Δήμοις*).

803. Æschines was one of the same description. He is again in the Vesp. 325, 459. He inherited this disposition from his father Sellus, who was so noted for it that he gave rise to the term *συλλίζειν*, signifying 'to be poor and boastful.' The poet accordingly says that the riches of these two worthies were in *the air*.

— *καὶ λῶστον μὲν οὖν*] 'aye, and better than.' The common reading. As the comparative is put for the superlative, in the same manner the superlative is sometimes put for the comparative. ... *σεῖο δ', Ἀχιλλεῦ, | οὗτις ἀνὴρ προπάρουθε μακάρτατος, οὐτ' ἄρ' ὀπίσσω*. Homer, Od. Λ. 481. *ἐς τούτους δέ μοι δοκέει καὶ οὐ προσώτατα ἀπικέσθαι ὁ Αἰγύπτιος στρατός*. Herodotus ii. 103. See iii. 119. *ταύτην μάλιστα τῆς κόρης ἀσπάζεται*. Euripides, Iph. Aul. 1603. where Musgrave quotes Apoll. Rh. iii. 91. However, Bentley reads *λῶτον*, i. e. *ὄνομα*: nor does the Scholiast recognise the *ῆ*, but seems to favour Bentley's alteration.

804. Phlegra was a place situate only in the brains of the poet, and

of no greater authenticity than Nephelococcygia.

805. Seager (in the Class. Journ. IV. p. 711.) reads *ἀλαζονευομένους*, which is the reading in Suidas in v. *Φλεγραίας πέδον*. But Aristophanes seems to have purposely altered it.

— *καθυπερκόντισαν*] The old reading was *κάθ' ὑπερκόντισαν*; and so the Scholiast reads. Portus first altered it.

806. *τὸ χρ. τῆς π.*] i. e. *ἡ πόλις*. See Monk on Alcest. 464. *λειπαρός* is constantly applied to cities. Nubes 298. Acharn. 639. Pindar calls Athens *λειπαράς*, 'splendid.'

807. *πολιούχος*] 'tutelar deity of the city.' Same as *πολιάς* in next verse. An epithet of Minerva. Nub. 602. Equit. 577.

— *πέπλον*] The peplus was the garment consecrated to Minerva. Potter i. 484. Euripides Hec. 466. The expression *ξάινειν π.* refers to the custom of carrying the veil of Minerva Polias at the great Panathenæa, every fifth year, with the exploits of their heroes depicted upon it. Pollux vii. 50.

809. *πῶς οὖν ἔτ' ἂν γένοιτ' ἂν ἰσχυρά πόλις*, Euripides Suppl. 447.

811. *Κλεισθ.*] A man who had made himself scandalous by his effeminacy. See Nubes 355. Ranæ 48. Lysistr. 1092. Vesp. 1187. and Acharn. 118., in a note on which passage Elmsley has restored Clisthenes to his place in two lines, quoted by Athenæus, lib. v. p. 395, c. from Pherecrates, the Comic poet. He occurs at v. 235. of the Thesmoph., and in v. 574. of that play he is introduced as a woman.

812. *τίς καθέξει π.*] 'who then will hold under his protection the Pelargicon fortress?' The wall

round the Acropolis at Athens was so called, as Dionysius of Halicarnassus relates, Roman Ant. B. 1. §. 28. There is, no doubt, a play intended on the word *πελαργός*, 'a stork;' from which, indeed, the name of the wall was derived. Why Elmsley on Acharn. 105. should call this reading "ineptum" and propose *πελασγικόν*, I cannot imagine. See Niebuhr, p. 34. 2nd edit. Potter i. 35.

815. "Ap.] Cocks were accounted prophetic, especially in what related to war. They were sacred to Mars; hence "Ap. νεοττός. And they are still pugnacious; hence *δεινότατος*, 'the dreadest.' (Æsop, Fab. x.) Before Brunck "Apeus was the reading: but "Apeus is Attic, as *Σωκράτεος* from *Σωκράτης*. "Apeus is Æolic and Poetic (Eustath.).

816. ἐπὶ πετρῶν] The Pelargian wall was founded on rock.

819. ἀποδὺς ὄργ.] 'strip, and temper mortar.' Herodotus iv. 64. uses ὀργάζειν in this sense; ὀργήσας δὲ αὐτό, ἅτε χειρόμακτρον ἐκτεταί. See Suidas in v.

820. λεκάνην] 'a hod.' The Septuagint version of Judges v. 25. has this word. Our version has, "She brought forth butter in a lordly dish."

821. ἔγκρυντ' αἰεί] 'regularly cover up the fire.' This reminds us of the *curfew* ('couvre feu') bell formerly rung in our own country every evening.

822. κωδωνοφόρων] 'bearing the bell, go your rounds.' The officers regularly went their rounds to see that the sentinels were at their posts. When they approached any of them, a little bell was rung, to which the sentinel was to answer, in proof that he was at his post and awake. (Smith's note on Thu-

cyd. 4. c. last.) See Fabricius on Dion Cassius, i. 733. The passage in the text was a parody on one in the Palamedes of Euripides, acted, as the Scholiast says, a little before this comedy. Gray remarks, that this circumstance, joined to Ælian's testimony (Var. H. 2. 8.), proves the falseness of that story concerning the application of some lines in that drama to the death of Socrates, which did not happen till sixteen years after. This passage in the Scholiast, he adds, supports Ælian, and makes the emendation of S. Petitus (on Thesmoph.) of no account.

826. οἴμωζε παρ' ἔμ'] 'per me licet, plora.' Euelpides takes up Peisthetærus's last words, but in a different sense. παρ' ἔμῃ here is equivalent to *med causd* in Plautus: "Dum sine me quæras, quæras *med causd* vel medio in mari." Epid. v. 2. 11. "*Med* quidem hercle *causd* vidua vivo." Menæch. v. 1. 27.

827. πεπράζεται] instead of *πραχθήσεται*. Mæris, p. 294.

828. The old form of the dative (*καινοῖσιν*) occurs also in Attic. οἴκοισιν CEd. Tyr. 249. (Matthiæ.)

829. πέμψοντα τὴν π.] 'to conduct the procession.' καλῶ. Attic future.

830. Abreschius on Æschylus, t. i. p. 50, understands from the repetition of the word *παῖ*, that two boys are here called, one to take up the basket, and the other the ewer. The canephorus in the sacred processions was, I believe, always a young virgin; but she was perhaps here personated by a boy.

831. ὁμοῖόθω] 'I pull together with you' (i. e. 'I consent'). Metaphor from rowers. This appears

to be a parody upon the Tragedians, perhaps (from what the Scholiast intimates) on the Peleus of Sophocles.

832. συμπ. ἔχω] See Matthiæ G. G. §. 559, b.

833. προσόδια μεγάλα σεμνά] 'great and splendid supplications,' properly 'processions.' See Dr. Blomfield on Æsch. Agam. 1577. καὶ πρόσοδοι μακάρων ἱερώτατοι. Nubes 306. "The corn gathered by the Parasiti from the husbandmen, and allotted for the public sacrifices." Potter i. 244.

835. χάριτος] 'for grace sake,'—in returning thanks.

837. Πυθιάς βοά] i. e. the Pæan; or it may be taken simply for the tune of the pipe. See Pollux iv. 79. 81.

838. Χαῖρις] A Theban piper, whose notes were not very melodious in the ears of our poet, for he often expresses his displeasure at him, as in Acharn. 16. and 866. Pax 951.

ACT II. SCENE II.

They begin a solemn prayer to all the birds of Olympus, putting the swan in the place of Apollo, the cock in that of Mars, and the ostrich in that of the great mother Cybele, &c.

839. φνῶν] sc. αὐλόν. Acharn. 863. Pax 954.

841. ἐμπεφορβωμένον] 'with a mouth-piece on.' The piper, who enters with the priest, was personated by a crow. The mouth-piece (φορβείδ, whence the verb ἐμφορβείω,) was used partly as a protection to the lips, and partly to

modulate the sound of the instrument. Two lines from Sophocles, and referred to by Longinus §. 3, and quoted by Cicero (in Epist. ad Att. lib. ii. ep. 16.), show its application to the latter of these purposes: φνῶ γὰρ οὐ σμικροῖσιν αὐλίσκοις ἔτι, | ἀλλ' ἀγρίαις φύσαισι, φορβείας δ' ἄτερ. Mr. Mitchell in a note on his translation of the Vespæ, vol. ii. p. 227, observes that a performer using the mouth-piece may be seen in Baxter's Costumes of the Greeks.

843. Upon saying these words, a cane phorus enters, and the priest takes the offerings from the basket and lays them on the altar, and the ceremony commences.

844. Every 'establishment' had its Vesta, "à vi stando."

Stat vi terra suâ; vi stando, Vesta vocatur.

Causaque par Graii nominis esse potest.

Ovid, Fast. vi. 300.

It was usual in sacrifices to begin with Vesta. The names of deities and birds are ludicrously combined.

845. ἐστιοῦχος simply means 'loci præses:' as Euripides (Suppl. 1.) calls Ceres ἐστιοῦχος Ἐλευσίνος. It is generally an epithet of Jupiter.

847. Σουνιέρακε] Neptune had a temple at the promontory of Sunium. He is thus addressed in the Equites 557. ὦ δελφίνων μεδέων Σουνιάραι. By a slight alteration the word comes to signify 'O hawk of Sunium.' Πελαργικός alludes to the πελαργός, or 'stork.' Neptune would have been addressed as Σουνιάραι ἄναξ πελάγους, which words are altered into those of the text to suit the names of these birds.

848. Ὀρνυγομήτρῃ] The poet here alludes to Delos, called also Ortygia from its being frequented by quails. It was here that Latona gave birth to Apollo and Diana.

850. Κολαινίς] 'Colænian' was a title of Diana. The Greek name for the goldfinch, ἀκαλανθίς, makes a sort of pun upon it. That quoted by the Scholiast from the Αὔραι of Metagenes seems to have been better: Ἡ κολαινίς Ἀρτεμὺς | ἱερεὺς γὰρ ὦν, τετύχηκα τῆς κολαινίδος. Colænus was a king of Attica before the age of Cecrops. Pausan. i. 31.

851. Σαβαζίῳ] 'to the Sabazian chaffinch.' Bacchus was called Sabazius by the Phrygians; and φρυγίλος is Greek for a chaffinch. Cicero probably alludes to this passage, De Legg. ii. 15. See Vesp. 9.

— στρουθῷ μεγάλῃ] 'the ostrich.' Cybele was called μεγάλη μῆτηρ.

853. Cleocritus either bore some fancied resemblance in his person, as in the deformity of his feet, to the ostrich, or was effeminate, like those who assisted in the mysteries of Cybele. (Scholia.)

854. διδόναι is governed by εὔχεσθε in v. 844.; consequently Brunck is wrong in giving these lines to the Chorus and not to the Priest.

855. αὐτοῖσι καὶ Χίοισι] 'Chians and all.' This alludes to the custom at Athens of praying jointly for their own state and that of Chios. The Scholiast here has some lively verses in praise of Chios, quoted from Eupolis.

856. Χίοισι. ἦσθην παντ. πρ.] 'I am delighted always at having the

Chians joined with us.' See Thucydides iv. 51. There is an intentional ambiguity in προσκ., for προσκεῖσθαι means 'adjici,' and also 'a partibus alicujus stare.' Now the Chians did side with the Athenians at the commencement of the Peloponnesian war.

859. ἐλεάς, 'the common white or barn owl;' or, as I think it should be read, τελεάς (a bird, of which the name is unknown), because it is so quoted in the Scholia, in v. 168, and otherwise the priest would be made to invoke one of the Chorus. Bæck says that Bergler reads τελεάς.

862. παῦ' ἐς κόρακας] 'Stop, and to the crows.' Acharn. 864.

863. ἱερεῖον] i. q. θῦμα. Ammon on this word, and Mæris p. 204.

866. For στέμματα see Æschyl. Agam. 1235.

870. χερνίβι . . . ἐπιβοᾶν] 'to sing over the lustral water.' See Hermann on Eurip. Herc. Fur. 924.

875. γένειον . . . καὶ κέρατα] 'beard and horns.' The Scholiast says ἀπὸ παροιμίας. Poinsinet translates it, "les cornes et les os." "I suspect," says Mr. Carey, "that the priest here eats up the offering himself; but for this I have no authority in the Scholiast or any commentator whom I have seen. See Suidas in v. θύματα."

ACT II. SCENE III.

A miserable poet, having already heard of the new settlement, comes with some lyric poetry which he has composed on this great occasion. Pisthæterus knows his errand from his looks, and makes

them give him an old coat; but not contented with that, he begs to have the waistcoat to it, in the elevated style of Pindar: they comply, and get rid of him.

879. *ρεαῖς*] The poet is a Dithyrambic one, and speaks Doric.

881. *μελιγλώσσω*] *τίκτει δέ τι θνατοῖσιν εἰρήνην μεγάλην πλούτων καὶ μελιγλώσσω ἀσιδῶν ἄνθεα*. Bacchylides (ap. Stobæum, tit. 55. p. 208.). *καὶ τοῖ μ' οὐ μελιγλώσσοις πειθοῦς | ἐπαοιδῶσι θέλξει*. Æschyl. Prom. 172. The image is borrowed from Homer Il. A. 249.

883. *ὀτρηρός*] 'diligent.' (*ὀτρώνω*.) Homer Il. I. 321. The Scholiast tells us that *Μουσάων θεράπων καὶ Ἐκφύλου Ἀπόλλωνος* was a line in the Margites of Homer.

884. *ἐπειτα δῆτα*] 'what then?' Eurip. Alcest. 818. Hec. 623. From this we perceive that slaves were not allowed to wear their hair long. Potter refers to this passage in vol. i. p. 68.

885. Not only were those who taught the Chorus, and paid the expenses for theatrical representations, called *διδάσκαλοι*, but the poets themselves, Comic, Tragic, and Dithyrambic. Pollux iv. 106. and Suidas.

888. *ὀτρηρόν*] He humorously calls his jacket *ὀτρηρόν*. "Un habit qui a du service," as the French say.

889. *κατὰ τί δ' εὖρ' ἀνεφθάρης*] 'why did you come hither to ruin yourself?' *ἦλθες δὲ κατὰ τί*; Nubes 238. *ἀλλὰ εἰνοὶ τινές εἰσιν, ὧ ἄνδρες Ἀθηναῖοι, φθείρεσθαι πρὸς τοὺς πλουσίους καὶ παρῆναι*. Demosthenes adv. Mid. So *ἐκφθαρεῖς* in Pax 72.

891. *κύκλια*] "The Cyclian Chorus was the same with the Dithyramb, and there were three Choruses belonging to Bacchus, the *κωμικός*, the *τραγικός* and the *κύκλιος*: the last of which had its prize and its judges at the Dionysia, as the other two had." Bentley's Dissertation upon Phalaris; Age of Tragedy.

892. Of the *παρθένεια*, 'songs to be sung by virgins,' little is known. The scholar may consult a learned note by Schneider in Heyne's Pindar (vol. ii.) on the *παρθένεια* of that poet. Fragmenta, p. 20. Oxf. edit. 1807.

— "The famous Simonides won fifty-six Cyclian victories, as Tzetzes informs us, from an epitaph upon that poet's tomb. Possibly there might be some of them obtained by his tragedies, if that be true which Suidas tells us, that Simonides made tragedies. But I rather believe that he won them all by his Dithyrambs with the Cyclian choruses." Bentley, in continuation of the above note.

895. See note on v. 487. *ἤκουσας, οἶμαι, τῶν ἐμῶν λοχενμάτων. | τούτων ὑπέρ μου θύσον, οὐ γὰρ οἶδ' ἐγώ, | δεκάτην σελήνην παιδός, ὥς νομίζεται*. Eurip. Electr. 1125. *ἡ δεκάτη ταύτης* (sc. πόλεως) is like *ἡ δ. παιδαρίου* in v. 487. and *θύειν δεκάτην* to celebrate the tenth day with sacrifices, is like *θύειν ἀναγώγια*, Ælian V. H. i. 15. 15. Or supply *διά*, as in *θύειν εὐαγγέλιον* in Equit. 653. The first is preferred by Dindorf.

896. *τίθεσθαι ὄνομα* occurs in Eurip. Phœn. vv. 13 and 645. *ἀλλὰ καὶ τὴν δεκάτην ἐμοὶ ποιῶν τοῦνομα τοῦτο ἔθετο*. Demosth. adv. Bæot.

897. *ὀξεῖα γὰρ σου βάζεις, ὥς*

θεοῦ τινός, | διηλθ' Ἀχαιοὺς πάν-
τας. Soph. Ajax 1020. φάτις is a
poetical word, synonymous with
φήμη. (Hesych.) We must sup-
ply ἐστὶ: 'But very swift is the
report of the Muses.' τίς added to
an adjective points out some great-
ness or excellency: as, ὡς στιβαρά
τις Thesm. 646.

898. ἀμαρυνά] 'twinkling fleet-
ness.' Hesych. and Suidas in v.
The metaphor is borrowed from
rays of light, to express velocity.
It is unnecessary to point out the
caricature of Pindar's manner in
this scene to those who are ac-
quainted with his writings; and to
those who are not it would be use-
less.

899. Pindar so styles Hiero;
ξύνες ὅτι λέγω | ζαθέων ἱερῶν ἐπώ-
νυμε πάτερ κτίστορ Αἴτνας. Here
Ætna is a town of Sicily. Wesseling
on Diod. Sic. i. p. 461. The
Scholiast cites these words and
says they began the ode.

900. ὁμώνυμε] 'of the same
name (i. e. Hiero) with holiest
rites divine.' See Schol. ἱερῶν and
'ἱερῶν are the same letters.

902. τεῦ κεφαλῇ] 'two capite,'
i. e. 'per te.' Our poet here ridi-
cules the Dithyrambic poets, who,
in their imitation of Pindar, adopted
his Doricisms.

903. πρόφρων] In Pindar, the
same as εὐνους, Pyth. ix. 3. 11.
τεῖν as well as τίν is Doric. Koen
ad Greg. Cor. p. 122.

904. τουτί... τὸ κακόν] 'this nui-
sance here.' So 'malum' in Latin:
Terence Eun. iv. 7. 10. [Donat.
note.]

905. ἀποφ.] Attic. See Plut.
429. n.

906. σπολάς, 'a leathern coat.'
Hesych. in v. Pollux. Photius. Sui-

das in v. He says this to the
priest.

907. ἀπόδουθι] Attic for ἀπόδου-
σαι. Mæris, p. 26. The term σο-
φοί was anciently given to poets,
as Theocr. xvii. 6.

908. ῥιγῶν] The infinitive. As
ὥστε μὴ ῥιγῶν γ' ἐκάστοτ'. Vesp.
446. where the Scholiast says ἀντὶ
τοῦ ῥιγοῦν. Δώριον δὲ τοῦτο κατα-
κρατῆσαν παρὰ Ἀττικοῖς. The
common form ῥιγοῦν occurs in Nub.
443. and Acharn. 1146. See
Mæris, p. 339. Bos in his Obs.
Crit. p. 48, and Thom. Mag. p.
782, make a difference between
ῥιγῶν and ῥιγέω, referring the first
to the body, the last to the mind.
See Matthiæ G. G. §. 196. Sca-
liger, on Virgilio Catalecta, p. 232,
observes that this passage is an
imitation of the verses of Hippo-
nax preserved in Plutarch, t. ii.
p. 1058.

913. ἀ'νθρωπος] 'the fellow;'
used in a bad sense. Valckenaer on
Evan. Phil. p. 156.

914. Νομάδεσσι γὰρ ἐν Σκύθαις |
ἀλάται Στρατών, | ὅς ἀμαξηφόρη-
τον οἶκον οὐ πέπαται. | ἀκλεὲς δ'
ἔβα, &c. Pindar in the Schol.
See the note on Pindar's Frag-
ments in Heyne, vol. ii. p. 9.
Gray proposes Στρατός here; why,
I know not. See Æschyl. Prom.
708. for the Scythian Nomadæ, as
bearing upon the passage in Pin-
dar. Horace, Od. iii. 24. Justin,
ii. 1. and Herodot. iv. 11. and 19.

916. ὑφαντοδόνητον ἔσθος] 'an
interwoven garment.' A dithy-
rambic word. Suid. in v. πέπαται,
i. e. κέκτηται. Valckenaer ad Am-
mon. p. 187. Horace, Od. iv. 2.
10.

918. The ξύνες ὅτι λέγω of Pin-
dar, 'a word to the wise,' was a
saying frequently quoted.

919. ξυνήμ'] an anapaest. I am not aware of any other passage in Aristophanes where the second syllable of this word is short. Brunck would read ξυνήμ', as we may gather from his Index in v. ξυνήμι.

922. ποιεῖν, 'to make verses.' See Plato Phaed. iv. 6. Apol. vii. 4. χρυσ. refers to Apollo.

924. τρομεράν, κρνεράν] 'shivering, chilly (city):' supply πόλιν.

925. Before νηρόβωλα supply εἰς. This of course is all said in the highest comic raillery, and in ridicule of the Dithyrambic poets who badly imitated Pindar; in as much as it is not likely that

.... an envious sneaping frost,
That bites the first-born infants of the
spring,
should be a friend to high cultivation.

929. ἤλπισα] 'I expected.' The idiom of *hope* in the sense of *expect* was perfectly familiar with the English not more than a century and half ago:

.... *hoping* the consequence
Will prove as bitter, black and tragical.
Shakespeare, Rich. III. iv. 4.
ἦν μὲν νυν μὴ συμβάλωμεν, ἐλπο-
μαί τινα στάσιν. Herod. 6.109. "At
sperate Deos memores fandi atque
nefandi." Virgil, *Æn. i. 547.*

930. πεπύσθαι τὴν πόλιν] 'knew anything of the city,' i. e. that it was about to be built.

treme want. Pisthetærus loses patience, and cuffs him and his religious trumpety off the stage.

932. εὐφημία] Attic for σιωπή Thesm. 295.

— The χρησμολόγοι (Xen. Hell 3. Sturz. Lex. Xen.) were persons who recited oracles, generally in hexameter or trimeter iambs (Nub. 144. Schol.), which was called χρησμολογεῖν: which word occurs in the Septuagint translation of Jeremiah xxxviii. 4. where our translation gives 'to prophecy.'

— μὴ κατάρξῃ] Before a sacrifice the ancients cut off a lock of hair from the victim's forehead, and placed it upon the altar to be burned. ἐκ κανοῦ δ' ἔλων | Αἰγισθος ὀρθὴν σφαγίδα, μοσχίαν τρίχα | τέμων ἐφ' ἄγνόν πυρ ἔθηκε δεξιᾷ.

Et summas carpens media inter cornua setas,

Ignibus imponit sacris libamina prima.
Virg. Æn. vi. 243.

The Greeks called this κατάρξασθαι τοῦ ἱερείου. κατάρξασθαι τοῦ ἱερείου τῶν τριχῶν ἀποσπᾶσαι. Hesych. Hence, metaphorically, Orcus says, στείχω δ' ἐπ' αὐτὴν ὡς κατάρξωμαι ξίφει, Eurip. Alc. 75. where the Scholiast says ἵνα ἀπαρχὴν τῶν τριχῶν λάβω. Hence

Nondum illi flavum Proserpina vertice crinem

Abstulerat, Stygioque caput damnaverat Orco.

Virg. Æn. iv. 698.

Not only does κατάρξασθαι bear this meaning, but it refers to every other part of the ceremony preceding the slaughter of the victim. Hence it means 'aquâ lustrali victimam aspergere' in Eurip. Iph. Tau. vv. 40 and 56, as appears by comparing vv. 54, 58 and 622 of that play. Properly, therefore, κατάρχεσθαι means 'to begin a sa-

ACT II. SCENE IV.

The sacrifice is again interrupted by a begging Prophet, who brings a cargo of oracles, partly relating to the prosperity of the city of Nephelococcygia, and partly to a new pair of shoes, of which he is in ex-

crifice,' but by a change of the antecedent for the consequent, it means 'to slay a victim,' as here. So wide indeed is the signification of this word that it is applied to any slaughter, *κατ' εὐφημισμὸν*: as where Orestes says *φασγάνῳ κατηρξάμεν* Eurip. *Elec.* 1222. meaning that he had killed his mother.

933. *ὅστις*;] For this usage of *ὅστις* in an indirect reply see *Matthiæ G. G.*

934. *φαύ. φέρ.*] 'to despise.' *ἀλλ' ἀμελεία δὸς αὐτὰ καὶ φαύλως φέρε*, Eurip. *Iph. Aul.* 850. The same as *φέρειν βαρέως* in Isocr. *Panath.* p. 301. *Ælian*, V. H. 14. 5. *τὰ θεῖα* mean his oracles, but *τὸ θεῖον* (v. 938.) the god himself. *δαιμόνιε*, i.e. *φίλε, ἀγαθὲ*, as Homer, *Il. Z.* 407.

935. There were three celebrated soothsayers of the name of Bacis: the first a Bœotian, the second an Athenian, the third an Arcadian. It occurs again in *Equit.* 123. 1003. *Pax* 1070. 1119. We find him also in the *Theages* of Plato, vol. ii. p. 11. and *Herodotus* viii. *Cicero de Divin.* i. 34.

— *ἀντικρυς*,] 'aperte, diserte.' *Ammon.* p. 17. *Valckenaer*.

939. Upon the use of the infinitive for the nominative with and without the article, instead of a substantive, is founded the phrase *οὐδὲν οἶον*, followed by an infin. *ἀλλ' οὐδὲν οἶόν ἐστι' ἀκούσαι τῶν ἐπῶν*, for *οὐδὲν ἐστι τοιοῦτον, οἶον τὸ ἀκούσαι τῶν ἐπῶν*, 'nothing is so good as to hear,' i. e. 'it is best to hear.' See *Lysis.* 135. *Demosth.* *Mid.* p. 529. 11. The explanation by *οὐδὲν κωλύει ἀκούειν* is not quite accurate, although not contrary to the sense. *Matthiæ G. G.* §. 542. *Blomfield* on *Æsch. Choeph.* 836. *Gl.*

941. In this there are two allusions; to *Orneæ*, which lay between Corinth and Sicyon, (as *Eustath.* on *Il.* p. 220. says,)—see note on v. 388—and to an oracle given to *Æsop*: *Αἰσώπῳ τῷ μυθογράφῳ χρωμένῳ περὶ πλούτου ὁ θεὸς εἶπεν· εἰς τὸ μέσον κτίσαι Κορίνθου καὶ Σικυνῶνος. εὐφορος γὰρ ἡ χώρα.* *Athenæus*, v. 219, a. gives an account of it. *Erasmus* in *Prov.* "Utinam mihi contingant quæ inter Sicyonem et Corinthum."

942. *τί οὖν προσήκει δῆτ' ἐμοὶ K.*] 'What are the Corinthians to me?' Properly it seems to mean the same as *μέτεστί μοι*. See *Matthiæ G. G.* §. 326.

943. *αἰνίσσομαι*, (th. *αἶνος*, a riddle,) 'to speak enigmatically.' Generally without the preposition *εἰς*, as *Equit.* 1083.

944. Pandora, 'who had received all gifts.' The soothsayer intimates his readiness to receive as many as shall be offered him. Pandora, more usually called Rhea, according to mythologists, was daughter of Saturn and *Titæa*. *Diod. Sic.* 3. §. 57. *θῦσαι* and the other infinitives depend on *δεῖ* omitted.

945. *προφήτης*] 'an interpreter of oracles.' *Poll.* i. 16. Hence the Pythoness was called *προφήτις*, *Wessel.* on *Diod. Sic.* 2. p. 102.

946. *πέδιλα*] In Homer, any kind of shoes (*ὑποδήματα*). See *Albert* on *Hesych.* in v. Afterwards the Greeks applied this word to the talaria of the Gods. *Thesm.* 1110.

947. *ἐν τοῖς λογίοις ἔνεστιν, ἐτέραν ἔγχεον.* *Equit.* 122.

Ch. Estne istuc istic scriptum?

Ni. Hem specta, tum scies.

Plaut. Bacch. iv. 3. 100.

The Grammarians distinguish between *βυβλίον* a book not written in, and *βιβλίον* a written book. Etym. in v. and Zonar. 1. p. 412.

951. *αἰετός*] He refers to an oracle given to the Athenians, to which Demus alludes in the Equites, v. 1060. ἄγε νῦν ὅπως, &c. See Schol.

955. For *τάπολλωνος* see Matthæ G. G. p. 87. *ἐξεγραψάμην*, 'I transcribed.' See Ranæ 151. *μαντεῖα καὶνὰ τοῖς πάλαι ξυνήγορα* &c. *εἰσεγραψάμην* | *πρὸς τῆς πατρῶας καὶ πολυγλώσσου ἑρῆος*. Soph. Trach. 1165.

957. *σπλαγχνέειν*] 'to share the entrails.' Dion Cass. 37. 30. Grot. on 2 Maccab. vi. 8. *δὴ τότε*, in imitation of Homer and other old poets, is placed after *ὅτε*, *ἐπ' αὖν*, &c. chiefly in oracles, as Socrat. Hist. Eccles. iv. 2.

959. *ἀλλ' οὐδὲν λέγει* Vesp. 75. 'He tells a lie.'

961. See note on *Λάμπων*, v. 514. Diopithes was a mad, swaggering and rapacious soothsayer; and is ridiculed again in the Equit. 1085. and Vesp. 380. The Scholiast refers to passages in Phrynichus, Amipsias and Teleclides, in which he was attacked. He appears to have been also a rhetorician. Plutarch twice tells the same tale of Diopithes in his life of Lysander, and in that of Agesilaus.

964. *εἰ μὴ ἑτερῶσε συκοφαντήσεις ἰών*, Acharn. 828.

ings, with much importance and impertinence: he meets with as bad a reception as the prophet.

966. Before *δράσων* supply *ἤκεις*. Bentley and Elmsley (on Acharn. 105.) read *τὶ δαί. ιδέα* i. e. *μορφή*, 'species, forma,' serves for a periphrasis, as *ὑμῶν ιδέα* Ran. 385. These two lines have every appearance of being a parody, though it is not noted as such by the Scholiast. The question which Mnesilochus puts to Agathon in the Thesmoph. 136 and 137, and which, as the speaker says, is according to *Æschylus*, is much in the same strain.

— *τίς δ' ιδέα βουλήματος*;] 'And what's the nature of your design?'

968. *γεωμετρήσαι* for *μετρήσαι*, as Xenoph. Symp. 6. 8. Plato Theat. p. 127. Our poet ridicules geometry in Nub. 202.

969. Dawes corrected the old reading *κατ' ἀγνίας*, which left a spondee in the fourth seat, into the present one. Mis. Crit. 290, sq.

970. Meto was an Athenian astronomer and geometrician of much celebrity in those times. His device to save himself from being sent on the expedition to Sicily is related by Plutarch in the lives of Nicias and Alcibiades. Phrynichus mentions him in two verses, preserved by our Scholiast. He endeavoured to adjust the course of the sun and moon, and asserted that the solar and lunar years could regularly begin from the same point in the heavens. This is called 'the golden numbers.' For an account of this celebrated cycle of Meto, see p. 304. of Mr. Clinton's *Fasti Hellenici*, a very learned and laborious work, of essential use to the

ACT II. SCENE V.

Meto, the famous geometrician, comes next, and offers a plan which he has drawn for the new build-

student in the most splendid period of human history.

971. It appears as if Meto had left some remarkable memorial of his science at Colonus, near Athens. From the treatment he here and in the *Nubes* meets with, Wiland thinks it probable that our poet, from some cause or other, had a violent pique against Meto.

972. *κανόνες δέρος*] 'rules to measure the air with.' Aristophanes ridicules the absurd notions of the mathematicians of his day. The sentence is not intended to have any correct meaning. Aristophanes talks of straight curves, and of quadrilateral circles. Well might Pisthetærus be in the dark. The satire is very pointed and acute.

974. *κατὰ πνιγέα*] 'like an oven.' Matthiæ G. G. §. 581. *ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν | λέγοντες ἀναπειθουσιν, ὥς ἔστιν πνιγεύς. | κάστιν περὶ ἡμᾶς οὗτος.* Nub. 96.

976. *διαβήτης*, 'a pair of compasses.' Plato *Phileb.* 34. *εἶτα διαβήτην λαβών*, Nub. 178.

980. *τᾶστέρος*] 'as from a star,' as *τᾶπόλλωνος*, 955. The sun was called, *κατ' ἐξοχήν, ἀστήρ*. Brunck.

982. *Θαλῆς*] Attic; *Θάλης* common Greek. *Θαλοῦ* Attic; *Θαλή-τος* common. *τί δῆτ' ἔκεινον τὸν Θαλῆν θαυμάζομεν*; Nub. 580.

984. *ὑπαποκίνει*, 'you will move out of the way.' *ταυτὶ πονηρόν· ἀλλ' ὑπαποκινήτεον*. *Thesm.* 924.

985. *τί δ' ἐστὶ δεινόν*;] 'but what is there to fear?' Our poet glances at a barbarous custom prevalent at Sparta; viz. the refusing admittance to all foreigners. This was called *ξενηλασία*. At this time

the Athenians were at war with the Lacedæmonians. *Thucyd.* i. 144. Mitford's *Greece*, vol. iii. p. 75.

986. Elmsley on Eurip. *Med.* p. 97. reads *ξενηλατοῦσι*: perhaps *ξενηλατεῖται*, as a verb impersonal, would be preferable.

989. *σποδεῖν...δοκεῖ*] 'it is resolved unanimously to drub.' See above, v. 8. note. *Suid.* v. *σποδεῖν*, i. e. *τύπτειν*.

990. Elmsley reads *ὑπάγοιμί τ' ἄρ' ἄν*, 'then I would fain begone;' and *οἶδά γ' εἰ*. See his note on *Acharn.* v. 178.

991. *εἰ φθაίης ἄν*] 'whether you will be soon enough.' Pisthetærus here beats him.

— *αὐταὶ*] 'these blows.' Supply *πληγαί*. As *ἐπιτίβετο τυπτόμενος πολλάς* Nub. 971.

993. *ἀναμετρήσεις*] 'will you not take fresh (*ἀνά*) measure of yourself?' In a different sense *γῆν ἀναμετρεῖσθαι* Nub. 203. *Bos*, *Obs. Crit.* p. 64.

ACT II. SCENE VI.

An ambassador, or licensed spy, arrives from Athens, and a legislator with a body of new laws. They are used with abundance of indignity, and go off, threatening everybody with a prosecution. The sacred rites being so often interrupted, they are forced to remove their altar, and finish them behind the scenes.

994. As every family of rank had their *πρόξενοι* in several cities of Greece, with whom they were lodged and entertained, so cities

themselves had a like connexion with each other; and there were public *πρόξενοι* nominated to receive and to defray the expenses of such as came on business from other cities in alliance with them.

— Sardanapalus, the fortieth and last king of Assyria; proverbial for his effeminacy and luxury. Belshis and Arsaces, two of his own officers, with a numerous force besieged him in the city of Ninus for two years. Despairing of success, he burned himself in his palace, with his eunuchs, concubines and treasures, and the empire of Assyria was divided amongst the conspirators. This happened, according to Eusebius, B. C. 820. Justin and others, with less probability, place it 900 B. C. See Herodot. ii. 150. Strabo 14. Diod. Sic. ii. Cic. Tusc. Dis. 5. 35. Apollodorus gives his epitaph as follows; *Σαρδανάπαλος Ἀνακυνδάρᾳζον παῖς, Ταρσὸν καὶ Ἀγχίαλον ἔδειμεν ἐν ἡμέρᾳ μιᾷ ἔσθιε, πίνε, ὅχευε, ὡς τᾶλλα οὐδενός ἐστιν ἄξια.* Why the envoy is compared to Sardanapalus is not very apparent; perhaps his dress and gait resembled the Assyrian monarch's. *Σαρδανάπαλος ὁ γελωτοποιός.* Hesych. probably referring to this passage.

995. *Ἐπίσκοπος*] a sort of deputy sent from Athens to inspect the allied cities; like the Spartan *ἄρμοσταί*, as the Scholiast says.

— *κνάμῳ λαχών*] 'chosen by lot with beans.' *κνάμῳ λαχεῖν* νόμος ἦν Ἀθηνησιν, ἀρχοντάς τινας *κνάμῳ λαχεῖν.* Phot. Lex. p. 134.]

997. The *βιβλίον* was his diploma, showing him to be an *ἐπίσκοπος*.

998. The Scholiast says nothing

upon this, nor any one else. Teleas was a bad author, according to Gray. Carey does not think that there is any ground for this supposition. The old Latin translators render *τελέωω* 'tributi,' so that they would seem to have read it *τελοῦς*. See v. 161.

1000. *ἐκκλησιάσαι*] 'to attend the ecclesia.' *δέομαι* (mid.) 'I want.'

1001. *ἔστιν ἃ πέπρακται Φαρνάκῃ*] 'some things have been done for the good of Pharnaces,' i. e. there are some practices between me and Pharnaces. "*πράξει τινὲ τι non modo clam cum aliquo agere de re quādam, sed etiam conficere aliquid in commodum alterius, et sic h. l.*" Dindorf. It would seem that the Athenians wished to draw over the Persian satrap from the Lacedæmonian to their own interest. See Thucyd. viii. 6. Wiland thinks the Athenian demagogues had been bribed by the Persian satraps in Asia Minor, to which our poet alludes.

1002. *μισθός*] 'this is your pay,' (beating him.)

1004. *μαρτύρομαι τυπτόμενος*] 'I call you to witness that I am struck.' See Pax 1119. Ran. 531. A judicial expression.

1005. *ἀποσοβεῖν*, neuter. In Equit. 60. it is used in an active sense, *ἀποσοβεῖ τοὺς ῥήτορας*.

— *κάδῳ*] 'ballot boxes,' which he had brought with him as if about to hold an assembly.

1006-7. Pisthetarus says this to himself, and would glance at the custom of the Athenians sending their envoys to cities hardly reduced, to establish a democracy there. See Aristot. Polit. v. 7.

ACT II. SCENE VII.

A legislator is the last of these puppies. If Aristophanes had lived in our days, he would probably have added a political economist to finish the climax.

1008. ἐάν] the beginning of a new law which he proposes: a satire upon the Athenians for their fondness for decrees of this nature.

1009. βιβλίον] 'a diploma,' as in v. 997.

1011. πωλήσω] 'to sell,' alluding to the venality of the demagogues.

— τὸ τί;] 'what is this?' Matthiæ G. G. §. 488, 2.

1014. Ὀλοφύξιοι. This is not a feigned name, as Böck supposes it to be; for Stephanus de Urbibus, cited by Brunck, mentions the city of Olophyxus, near Mount Athos, and it is also spoken of by Herodotus, vii. 22.: but the word is certainly introduced merely for the sake of the pun upon it. A pun was the Cleopatra on which Aristophanes was quite as ready to stake the world as Shakspeare could be.

1015. σὺ δὲ γ' οἶσι...] 'you shall use those which the Ototuxians use.' Eust. on Homer, p. 594, quotes this. ὀτοτύζειν, i. e. θρηνεῖν, is derived from ὀτοτοί an exclamation of sorrow. In the Agamemnon of Æschylus (v. 1083.) when Cassandra had exclaimed ὀτοτοτοτοί, the Chorus reply τί ταῦτ' ἀνωτότυξας; So φεύζειν from φεῦ, Agam. 1316. And ὤζειν from ὦ: οἰμώζειν from οἶμοι. Thesm. 1112. An active form of ὀτοτύζειν occurs in Thesm. 1082. Pax 1011.

1016. τί πάσχεις;] 'what are you about?' Schol. on Nub. 233. Pisthetærus beats him.

1017. πικρούς] "Plura verbera minatur, quibus ei leges acerbas esset redditurus." Dindorf.

1018. καλεῖσθαι, 'to summon,' (mid.) in a forensic sense.

— ὑβρεως] 'for battery.' Pollux viii. 40. The month Munychion answered to our April. For this usage of the gen. case, see Matthiæ G. G. §. 346.

1022. κατὰ τὴν στήλην] 'according to the (directions on the) column.' On the public pillar were affixed the laws, decrees, resolutions, public notices, &c. See Acharn. 513. and Reiske's Index to Demosth.

1024. γράφω...] 'I lay damages at 10,000 drachmæ.' Dindorf's distinction is, "γράφειν δραχμὰς est mulctam dicere drachmarum, quum γράφεσθαι sit accusare." Potter i. p. 90.

1026. μέμνησ' ὄρε. See Porson on Eurip. Hec. 112.

1029. The Priest recommends this in consequence of the many interruptions they had met with. See the Schol. A passage in the Pax (v. 1021.) bears upon this, where Trygæus candidly confesses his motive for going in to sacrifice: ἀλλ' εἰσω φέρων, | θύσας τὰ μηρί' ἐξελὼν δεῦρ' ἐκφερε. | χούτω τὸ πρόβατον τῷ χορηγῷ σώζεται.

ACT II. SCENE VIII.

The Chorus rejoice in their own increasing power, and (as about the time of the Dionysia it was usual to make proclamation against the enemies of the republic,) they set a price upon the head of a famous poulterer, who had exercised infinite cruelties upon their friends

and brethren. Then they turn themselves to the judges and spectators, and promise, if this drama obtain the victory, how propitious they will be to them.

1030. The Chorus assume to themselves epithets applied to Jupiter. ὦ Ζεῦ γε παντάρχα θεῶν, παντόπτα, Soph. Œd. Col. 1080.

1032. εὐκταίαι εὐχαί,] 'votive prayers.' Dindorf interprets these words 'preces quas quis fundit,' and θέειν εὐκ. εὐχ. 'sacrificare precibus additis.' The gods were called εὐκταῖοι, to whom prayers were offered, and who listened to them. Eurip. Med. 168. Æsch. Theb. 725.

1034. εὐθαλέας, Brunck; who did not know that the second syllable of εὐθαλής was common. It is long in Eurip. Troad. 217., εὐθαλεῖ τ' εὐκαρπεία, in the same metre.

1035. πᾶμφυλοι θήρες, 'all the insect tribes.' θήρες 'insects,' as Geopon. viii. 21. 4. θηρία ἐν τοῖς ἐντέροις τρεφόμενα. The poets use γέννα for γένος. Eurip. Orest. 970.

1036. οἱ πάντ' ἐν γ. Brunck reads ᾧ for οἱ, and ἐφεζόμενα; a construction which Aristophanes would hardly have used, if metre had permitted him. The construction is κτείνω γένναν θηρῶν, οἱ πάντ' ἐν γαίᾳ (sc. ἀποβόσκονται), ᾧ τε δέν. &c., a variation of gender with which we may compare v. 224, sq. Hotibius proposes ᾧ πάντ' ἐγγυίων, an Atticism "haud inelegans" as he says, and refers to Brunck's note on Acharn. 358.

1037. ἐκ κάλυκος αὐξ.] 'which thrive from the bud.' κάλυξ is properly 'a rose-bud.' Hesych. Suid. By πάντ' ἐν γαίᾳ αὐξ. are meant flowers, grain and everything growing on

the ground; as distinguished from the fruits of trees which the insects eat sitting upon the branches. Dobree on Plut. 886. proposes πᾶμφάγοις for πολυφάγοις, because Aristophanes is here playing upon πᾶς and its compounds. Dindorf thinks he is right.

1038. ἐφεζόμενα nom. pl., ἐφεζόμενα nom. sing.

1041. δάκετα] 'stinging creatures.' For the metre here see Hermann de Metr. p. 361.

1044. ἐπαναγορεύεται] 'it is publicly proclaimed.' Gray says, "I should imagine that the proclamation against Diagoras was made this very year during the Dionysia (See Andocides de Mysteriis, p. 13.); or that perhaps might be the time when such proclamations against the public enemies were made during these assemblies." He was condemned for atheism and contempt of the sacred mysteries. See Blomfield's Gloss. on Agam. 361. οὐκ ἔφα τις θεοὺς βροτῶν &c., and an interesting note by Mr. Mitchell on Cumberland's translation of the Nubes, vol. ii. p. 92.

1046-7. τυράννων τῶν τεθνηκότων ἀποκτείνῃ] 'should kill any of the tyrants who are dead already.' Böck very strangely says he does not see the meaning of this. There could not have been a pleasanter sally on the democratical susceptibility of the Athenians. The critic had not read Dryden's Alexander's Feast:

.... thrice he slew the slain.

The master saw the madness rise.

1049. Φιλοκράτητὸν Σ.] 'Philocrates the Sparrower.' See v. 14. note. This poulterer is called Στρούθιος from στρουθός 'a sparrow,' as if it were his country: and this procla-

mation of the birds against Philocrates the Strouthian, is opposed to that of the Athenians against Diagoras the Melian. See Elmsley in Quart. Rev. XIV. 453. for φιλοκράτη.

1051. *συνείρων τοὺς σπίνους*] 'stringing together the siskins.' *κίχλας ὁμοῦ σπίνους*, Eubulus ap. Potter, vol. ii. p. 322. Pax 1149. *καθ' ἑπτα*, 'seven at a time.' Matthis G. G. §. 581.

1052. *δείκνυσσι καὶ λυμαίν.*] 'he makes an ignominious show of them.' So *ἔσκαψε καὶ ἐβάθυνε*, St. Luke vi. 48; 'dug deep,' as our version well translates it.

1055. *παλεύνειν*] 'to decoy' (active). Birds which decoy others are called *παλεύτεριαι*, in Latin 'illices.'

1061. Elmsley on Med. 1128. *χειμῶνος* sc. ὄντος, put absolutely, like *πνίγους*.

1062. *καὶ νιν οὐ θάλπος θεοῦ | οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ.* Soph. Trach. 150. The change of construction in *ἀμπισχοῦνται*... *θάλπει ἡμᾶς* is usual in familiar dialogue.

1067. *ὁ θεσπέσιος ἀχέτας*] 'the divine grasshopper.' Pax 160. *ἡχέτα τέττιξ* Hesiod, "Εργ. καὶ Ἡμ. 580.

1068. *θάλ. μεσ. ἡλ.*] 'maddened (i. e. delighted to madness) by the sun's mid-day heat.' *μαίνεσθαι*, especially in its compounds, is often used in a good sense; as, *ὕλομανής. ὁ ταῖς ὕλαις χαίρων* Hesych. *ἐρωμανής* and *γυναιμανής Διόνυσος* in Nonnus. Silius Italicus uses the expression 'furor decoris,' ii. 324. where see Heinsius. So *δορμανής*, 'too fond of war,' Eur. Suppl. 485. *Θυρσομανής* Eurip. Phœn. 798.

1071. *ἡρινά... παρ. λευ.*] 'delicate white myrtle-berries in the spring.'

ἐνθα λευκωθεῖς κάρα μύρτοις ὀδ' ἀνὴρ, Pind. Isth. 4. *ἡρινά* for *ἥρος*, and *λευκότροφα* for *λευκά*. In epithets of this kind often only one of the compounds is included in the meaning. *βόσκεσθαι* for *ἀποβ.*, 'to pluck.' Catullus, Carm. 61. 21.

1073. *κηπεύματα*] 'gardenfruits.' Pollux i. 222.

1074. *τοῖς κριταῖς*] 'to the judges:' critical overseers to decide on the merits of the performances previously to their being selected for the prize at the public exhibition. A similar parabasis occurs in the Nub. 518 sq.

1075. Dawes corrected the old reading *οἷς ἀγάθ'* into *ὅς ἀγάθ'*. See Plut. 112. Pax 888. below, v. 1608. Mis. Cr. 299.

— *κρίνειν*, 'to judge in favour of.'

1076. Alluding to the judgement of Paris.

1078. *γλαῦκες Λαυριωτικαί*] 'the Laurian owls.' The owl here means an Athenian coin, of the value of four drachmas, bearing the impress of that bird and of a Minerva's head. Laurium was a mountain in Attica, where there were silver mines. Thucyd. ii. 55. From the metal which was got there, Themistocles persuaded his countrymen to build a fleet against the Æginetæ, which afterwards proved the defence of their liberty against the Persian invader. Herod. vii. 144.

1080. *κάκλέψουσι μικρὰ κέρματα*] 'shall hatch little coins.' *κέρματα* instead of *νεόττια*. Plut. 379. *ὡς ἂν ἐκλέψῃς καλὸν ἡμῖν τι καὶ θαυμαστὸν ἐκ τοῦδ' ὄρνεον*. Cratin. ap. Athen. ix. p. 373.

1082. *πρὸς ἀετόν*] 'eagle fashion.' The Scholiast's observation on this

is, that "they call the roofs of temples, the wings and eagles, as Ion says in his Agamemnon." They were called *περύγια*, St. Matth. iv. 5. Eustath. on Il. Ω. p. 1352. The *αετοί* were the tops of temples, adorned with carved work. Valcken. Eurip. Diatr. in Fr. Eur. p. 214. Heyne on Pind. xiii. 29.

1083. *λαχόντες ἀρ.*] 'elected to a trifling office.' Suid. v. *ἀρχίδιον*.

1084. *ὄξυν ἱεραίσκον*] 'a pouncing little hawk.' 'And so you may become *ὄξύχειρες*,' 'light-fingered;' for this word is so applied: *οὕτως ὄξύχειρ ἐστί καθάπερ ἐν τῇ γαστρὶ ἐκμελετήσας τὴν κλεπτικὴν*. Lucian, Dial. Vulc. and Apoll.

1085. *πρηγορεῶνες*, 'crows.' Equit. v. 374.

1086. *μηνίσκους*] 'brass moons.' These were plates of brass, with which they shaded the heads of statues, to guard them from the weather and the birds. See Harmer's and Dr. Hale's notes on Judges viii. 21. in Mant's Bible. The 'glory' represented round the heads of saints is supposed to be a remnant of the *μήνισκοι*. *χαλκεύεσθαι* (mid.) 'to forge for oneself.' In Plut. 163. 513. the active form occurs.

ACT III. SCENE I.

Pisthetærus returns, and reports that the sacrifice appears auspicious to their undertaking. A messenger then enters, with an account how quick the works advance, and whimsically describes the employments allotted to the several birds in different parts of the building.

1090. *καλὰ ἱερὰ εἶναι*, equiva-

lent to *καλλιτερεῖν*. Xenoph. Anab. iv. 3. 7.

1091. *ἀλλ' ὥς*] According to Dindorf *ὥς* is redundant before *ἀπό*, as it is before *eis ἐπὶ* and *πρός*. Elmsley on Acharn. 179. reads *ἀλλ' ὥς ἀπὸ τείχους οὐ πάρεστιν ἄγ- γελος*.

1093. *Ἀλφειὸν πνέων*] 'breathing Alpheus,' like a race in the Olympian course, near which ran the river Alpheus.

Sin ad bella magis studium, turmasque feroces,

Aut *Alphea* rotis praelabi flumina Pisæ. Virg. Georg. iii. 179.

So *δῶρυ πνέων* Ran. 1016. is put for 'a warrior.'

1098. Proxenides, a braggadocio, whose name occurs in Vesp. 325., where he, as well as Theagenes, is called *καπνός*, a term proverbially applied to boasters and vain promisers. For Theagenes see v. 802, note. *Κομπασεύς* 'of Bragland,' is like *Στρούθιος* v. 1049. a feigned name.

1099. *ἐναντίω*] Compare what Herodotus says of the walls of Babylon (i. 79.), and Diodorus Sic. of those of Ninus (ii. 4.) *παρελαύνειν* (act.) generally 'to pass by;' here 'to drive.'

1100. *ὁ δούριος*] 'the wooden horse.' Eurip. Troad. 14. Virg. Æn. ii. 15. Hesych. v. *δούριος*. In the Acropolis there was a brazen horse in imitation of it.

Nec clam *durateus* Trojanis Pergama partu
Inflammasset equus nocturno Graju-
genarum.

Lucret. i. 477.

1103. *ἑκατοντόργιον*] 'a hundred cubits.' One hundred *orgyia* were equivalent to a stadium. Herod. ii. 149. This is the reading adopted by Hotchkisius (in Gaisford's Hephaest. p. 42.), Burney,

and Reisig, upon the authority of Photius, who says, ὀρογυίας λέγουσιν, οὐχὶ ὀργυίας. Ἀριστοφάνης. Lex. c. 254.

1105. Αἰγ. πλινθ.] 'Ægyptian bricklayer.' Ran. 1406. We know from Herodotus (book ii.) that the Ægyptian kings compelled their people to bring materials for the pyramids.

1106. τέκτων]—
No workman steel, no ponderous axes rung;
Like some tall palm the noiseless fabric sprung.

Heber's Palestine.

See 1 Kings vi. 7.

1107. αὐτόχειρες] 'we ourselves,' for αὐταί. Lysistr. 269. καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. Act. Apost. xxvii. 19.

1109. καταπίνειν, (perf. -πέπωκα from πῶω,) 'to swallow down.' This was to serve them for ballast. See v. 1386.

1110. κρέξ, according to the Glossary on Herodotus, ii. 76, is ὄρνεον δυσσιώνιστον τοῖς γαμουμένοις. The Scholiast says it is a bird with a sharp and serrated beak. 'The cornrail.' From τύκος 'a chisel,' is derived τυχιζῶ 'to polish' or 'to chisel.' Suid. in v.

1114. πηλοφορεῖν, 'to carry mortar.'

1115. λεκάνη, in the late Greek writers, meant 'a basin to wash the feet in;' but it also means 'a dish with handles to serve meat in.' Here it is 'a hod.' Phot. p. 156.

1117. ὑποτύπτοντες ὥσπερ ταῖς ἄμiais] 'striking under with their feet as it were with shovels.' The word occurs in this sense in Herodotus ii. 136., κοντῷ γὰρ ὑπο-

τύπτοντες ἐς λίμνην, ὅτι προσχοῖτο τοῦ πηλοῦ τῷ κοντῷ, τουτῷ συλλέγοντες πλίνθους εἵρυσαν. See Valcken. on Herod. iii. 130. For ἄμη see Hesych.

1118. αὐτόν] sc. τὸν πηλόν. See Valcken. on Herod. iii. 30. p. 263.

1119. Alluding to the proverb τί δῆτα χεῖρες οὐκ ἂν ἐργασαίτο; For the double ἂν see Greg. de Dial. p. 18.

1120. περιεζωσμένα] 'with their aprons tucked up;' 'succincti.' See Porson Adv. p. 35.

1121. ὑπαγωγέα] the name of a trowel, or some such instrument, but of a forked form, I imagine, like a swallow's tail. Gray says that ὥσπερ παιδία alludes to some children's play. Another sense given to ὑπαγωγεύς in the Scholiast is 'a sort of mortar,' which Mr. Carey prefers. Possibly there may be an allusion to Thucyd. iv. 4. καὶ τὸν πηλὸν... ἀποπίπτου. For an instance of the Nervii carrying earth in their cloaks, which they dug up with their hands, see Hooke's Rom. Hist. vol. v. 301.

1125. τὰ ξύλινα... ἀπειργάσαντ;] 'Who wrought the wood-work of the wall?'

1126. ὄρνιθες πελεκᾶντες] 'hick-walls,' according to Schneider on Ælian, N. H. 2. 20.

1128. ἀποπελεκᾶν, properly, 'to hew with an axe;' here, simply 'to hack.'

1129. Gray reads πελεκῶντων, instead of πελεκάντων. This emendation, which was silently made by our own elegant scholar and poet in his study, is one for which Dawes is highly commended by Brunck, though Porson has since

pointed out that it had been anticipated by G. J. Vossius, Etymol. v. Pellecanus, p. 380. It is the participle of the verb *πελεκᾶν* 'to hew and hack.'

1131. Eccles. 362. *βάλανος* 'the iron bar of a bolt' (*μοχλός*). Hence *βαλανοῦσθαι* 'to be bolted and barred.'

1132. *ἐφοδεύεται*] 'they patrol.' For *κωδωνοφορεῖται*, see note on v. 822.

1133. *φρυκτωραῖαι*] 'beacons;' but the word primarily was applied to the men who sat on towers to look out for the enemy, and to signify their approach by raising beacons (*φρυκτοί*). See Stanley on *Æsch. Agam.* 1. Suid. in v.

1135. *ἀπονίσομαι*] 'I will wash myself,'—as being dirty with dust or mortar.

1138. *ἄξιον*] sc. *θανυμάζειν*, like *ζῆν ἄξιον* in v. 541. The plural *ῖσα* instead of the singular is Attic.

1140. *ἀλλὰ... γάρ*] 'but stay,—for,' &c.

1141. *πυρρίχην βλέπων*, 'with war-like demeanour, like one dancing the Pyrrhic dance' (at the Panathenæa), of which there is a lively description in Plato, *de Legg.* lib. 7. v. 8. p. 375. Bipont. edit. See Plut. 328. *Vesp.* 455.

ACT III. SCENE II.

Another messenger arrives in a violent hurry, to tell how somebody from heaven has deceived the vigilance of the jackdaws who were upon guard, and passed through the gates down into the lower air; but that a whole squadron of light-winged forces were in pursuit of this insolent person, and hoped to fetch him back again.

The birds are in a great perturbation and flutter about it.

1143. *δεινότατα πεπόνθαμεν*] 'we have received a great affront.'

1146. *καὶ νῦν πέπυσμαι φανερόν Ἑλλήνων τινὰ | εἰς γῆν ἀφίχθαι καὶ λεληθέναι σκοπούς, | ἥτοι κατόπτην ἢ κλοπαῖς θηρώμενον | Ἑλένην θανεῖται δ' ἦν γε συλληφθῇ μόνον.* Euripid. Helen. 1189. The whole of the invention that follows relating to Iris, Milton has with the utmost skill transferred to his own use in Satan's escape of the angel-watch set over the gates of Paradise.

1147. See Eurip. Med. 1091.

1149. *περίπολοι*, young persons, who were not allowed to go beyond the boundaries of Attica to war, but were kept at home to defend Athens. Thucydides (viii. 92.) mentions a *περιπόλαρχος*.

1152. *ὄνυχας ἡγκυλωμένους*] 'with crooked talons;' otherwise expressed by *γαμψώνυξ*.

1153. *κύμινδης*] *ὄρνιθι λιγυρῇ ἐναλίγκιος, ἦν τ' ἐν ὄρεσσιν | χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.* Hom. Il. *Ξ.* 290.

1154. *ρύμη*] 'with rushing.' Sophocl. Antig. 1016. Nub. 406. *ροιζήμασιν* 'whirr.'

1155. *ἡ Ἀσία ἐδονέετο πᾶσα ἐπὶ τρία ἔτεα.* Herodot. vii. 1. Where see Wesseling.

1156. *ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σάφως, | κῆστιν οὐχ ἑκάς πον.* Sophocl. Philoct. 40.

1158. The second person of the imperative sometimes receives an indefinite subject, and so stands for the third. Matthiæ G. G. *§.* 511, 1.

1160. *οὐ φατός*] 'unspeakable.'

μέγα τι καὶ οὐ φάτόν. Callim. Del. 60.

1165. πεδάριος, 'on high;' from πεδαίρω to raise from the ground, which is Æolic for μεταίρω. Valcken. on Eurip. Phœn. 373. See Eurip. Herc. Fur. 872.

1166. δίνης περωτὸς φθόγγος] By metathesis for δίνης περωτῆς φθόγγος, i. e. περωτῶν δινουμένων.

ACT III. SCENE III.

This proves to be Iris, who in her return is stopped short, and seized by order of Pisthetærus. He examines her; where is her passport? had she leave from the watch? what is her business? who she is? in short, he treats her with great authority. She tells her name, and that she was sent by Jove with orders to mankind that they should keep holiday, and perform a grand sacrifice; she wonders at their sauciness and madness, and threatens them with all her father's thunder. The governor of Nephelococcygia returns it with higher menaces, and with language very indecent indeed for a goddess to hear, and she goes off in a terrible passion.

1168. ἔχ' ἀτρέμας] See Plut. 127, note.

1171. πλοῖον ἢ κυνῆ;] 'vessel or helmet?' The part of Iris, played by some courtesan, was not, as in the Pax and others, a mute personage. She had on a petasus, or helmet, with wings, like that worn by Mercury, as it is described by himself in the prologue to the Amphitryo of Plautus:

Nunc internosse ut nos possitis facilius,
Ego has habeo hic usque in petaso
pinnulas.

Her resemblance to a vessel is caused by the folds of her robes swelling out like the sails of a ship. See Milton:

But who is this? what thing of sea or land? Samps. Agon. 710.

..... She comes!—behold
That figure, like a ship, with silver sail.
Wordsworth, Triad.

1172. From her calling herself Iris the swift (Hom. Il. B. 786.), Pisthetærus pretends to take her for one of those Athenian vessels, the Paralus and Salaminian, which went by the name of the *swift* triremes. The word *Iris* is derived from *ipeîn*, i. e. *μηνύειν*, *λέγειν*, Suid. and Hesych., because she was used as a messenger. See Hom. Od. Σ. 6.

1175. τί...τὸ κακόν;] 'What, the mischief!' For οἰμώξει see Plut. 111.

1176. ἄτοπον] 'strange,' because she was a goddess. ἄτοπα: παράδοξα, ἄλογα. Thom. Mag. p. 121.

1179. εἰρωνεύεσθαι, 'to scoff at:' th. εἴρων, 'a dissembler.' οἶον 'quantopere,' as in Pax 233.

1180. κολοιάρχας] 'captain's guard of jackdaws,' a name forged by Aristophanes. To the κολοιοί (v. 1146.) had been committed the guardianship of the new city.

1181. σφραγίδ'] 'a passport:' properly 'a seal,' or 'the impression of a seal,' like the French 'cachet.'

1182. ὑγαινεῖν, 'to be in one's senses.' Plut. 12, note. Elmsley on Med. 1098. Matth. G. G. §. 606, 4.

1188. ἀδικεῖ] 'you are wronged.' Dindorf's emendation of the old reading ἀδικεῖς, which destroyed the "nexus et ordo sententiarum." He refers to Plautus:

A. Facisne injuriam mihi, an non?
B. Facio, quia non pendes, maximam.
Aul. 4. 4. 15.

τότ' ἡδίκηθη πρῶτον οὐ θανὼν ὅδε.
Eurip. Heracl. 970.

1191. See Mitford's Hist. vol. iii.
p. 275. *ἀξία* (sc. *τιμή*, Xen. Cyr. i.
4. 9.) is here taken substantively,
'justa merces.' So *κατὰ τὴν ἀξίαν*,
Isoc. Bus. 165.

1192. *δαινότατα πεισόμεσθ'* 'we
shall suffer most grievously.' *πάσῳ*
borrows its future from the middle
voice.

— *ἐμοὶ δοκεῖ*] for *ὡς ἐμοὶ δοκεῖ*.
Heindorf on Plato Euthyd. p. 323.

1195. *ἐν μέρει*] 'in turn.' Ran.
32. It frequently means 'sepa-
rately,' 'apart,' as Eurip. Hec.
1130. Vesp. 1310.

1196. *ναυστολεῖν*, 'to steer.'
..... Volat ille per aëra magnum
Remigio alarum. *Virgil*.
πετρύγων ἐρετμοῖσιν ἐρεσσόμενοι.
Æschyl. Agam.

1198. For this whole passage,
see Æschyl. Sept. c. Th. 43. Soph.
Oed. Col. 1491. Monk on Eurip.
Alcest. 1174. Equit. 1320. Lysis.
189.

1200. *κνισᾶν τ' ἀγνιάς*] 'and to
fume the streets with fat.' Equit.
1317. Demosth. adv. Mid. c. 15. in
an oracle; and in another oracle
in Doric (con. Macart.).

1204. *ὄρνιθες* is the antecedent
of *οἷς*, but *αὐτούς* signifies *ἀνθρώ-
πους*, 'to whom they (mankind)
must sacrifice.' The old reading
is *αὐτοῖς*, but the Ravenna MS.
gives *αὐτούς*. Sometimes the per-
son is put in the accusative with a
verbal, provided the construction
of the verbal is the same as that
of the impersonal *δεῖ* with the in-
finitive and accusative; as, *παρα-
σκευαστέον ἐστὶ τέχνην τῷ ἀνθρώ-
πῳ*, the same as *παρασκευάσασθαι
δεῖ τέχνην τὸν ἄνθρωπον*. See
Matth. G. G. §. 447, 4.

1206. *ὅπως μὴ... ἀναστρέψῃ*]
'that justice may not be overturn-
ed.' Brunck reads *ἀναστρέψει* with
Dawes, Mis. Crit. p. 229. 'See
that justice do not overturn.' But
Suidas, under the words *μάκελλα*
and *μῶρε*, reads *ἀναστρέψῃ*. A bur-
lesque upon the Tragedians: *Τροί-
αν κατασκάψαντα τοῦ δικηφόρου |
Διὸς μακέλλη*, Æsch. Agam. 509.
And this line of Sophocles is pre-
served by the Scholiast: *χρυσῇ
μακέλλῃ Ζηνὸς ἐξαναστραφῇ*.

1208. *λιγνύς*] properly 'smoke
issuing from fire,' 'fuligo.' Hence
'flame' itself, *φλόξ* (Hesych.).

— *δόμων περιπτυχάς*] put for
δόμον, as *τειχέων περιπτυχαί* in
Eurip. Phoen. 1366. These are
'sesquipedalia verba,' purposely
employed by our poet.

1209. *καταιθαλώσῃ*] Bentley's
correction of *καταιθαλώσει*. See
Eurip. Ion. 212. The Scholiast
refers to the Licymnius of Euri-
pides, one of the tragedies now
lost, but in which, as he tells us,
there was a person introduced
stricken with lightning. Hence
the proverb *Λικύμνιαι βολαί*, 'Li-
cymnian bolts.'

1210. *παφλάσματα*, 'swelling
words.' *παφλάζειν* applied to the
swelling of the sea. *παῦε* is put for
παύον.

1211. *ὦ παῖ, τίν' αὐχεῖς; πότε-
ρον Ἀνδρὸν ἢ Φρύγα | κακοῖς ἐλαύ-
νειν ἀργυρώνητον σέθεν*; Eurip.
Alcest. 691.

1212. *μορμολύττεσθαι*] 'to scare.'
th. *μορμώ*, 'a bugbear.' Equit. 690.

1214. *Ἀμφίονος*] This is in
Cambyses' vein. It is taken from
the Niobe of Æschylus. *μέλαθρον*,
which properly means 'the middle
beam of the roof of a house,' is
used by the Tragedians for *οἶκημα*.

1215. πυρφόροισιν αἰετοῖς] 'with fire-bearing eagles;' like the πυρφόροι οἱστοί, πυρφόρα βέλη, (Wesseling on Diod. Sic. 2. p. 442.) They must not be confounded with the πυρφόροι, persons who carried torches and fire in the wars of the Greeks, and who were considered sacrosanct. See Valcken. and Wesseling on Herod. p. 622.

1217. παρδαλᾶς ἐνημμένους] 'clad in leopard-skins.' Valcken. on Herod. p. 541. For the form παρδαλᾶς see Matthiæ.

1218. πλεῖν ἑξακοσίους] Elm-sley reads πλεῖν ἢ ἑξακοσίους, which was Pierson's emendation before him (on Mæris, p. 294.). We may read ἑξακοσίων. See Thom. Mag. p. 719. and Lobeck on Phryn. p. 411.

1219. Πορφυρίων] "minaci Porphyryon statu." Hor. Od. iii. 4. Bœck observes that Martial has the same play upon this word: "Nomen habet magni volucris tam parva gigantis." Ep. xiii. 73. Porphyryon was one of the giants who stormed heaven. Rabelais, in the genealogy of Gargantua, (lib. ii. c. 1.) makes Porphyryon the son of Briareus.

1221. εὐράξ πατάξ] 'one way or other.' εὐράξ (th. εὐρος) 'across.' Dindorf thinks these were familiar expressions without any definite meaning. The Scholiast thinks they are short for εὐρέως πατάξω.

1224. καταθαλώσεις...] 'will you not reduce to ashes some younger person?' Pisthæterus takes up her expression, but perverts its meaning, he applying καταθ. 'to love,' as 'urere' in Latin.

1225. ἀποκεκλήκαμεν διογενεῖς] 'we forbid by proclamation Jove's Gods.' Suid. v. ἀποκεκλήκαμεν... παντὶ τρόπῳ, Διογενεῖς ὧς Θεοί, πύ-

λιν καὶ στρατὸν Καδμογενῇ ῥύεσθε. Æsch. Sept. c. Th. 302. Suppl. 639.

1227. ἱερόθυτον] 'offered in sacrifice.' Dindorf makes it agree with καπνόν, and condemns Hemsterhusius and Bergler for joining it with δάπεδον, to which it cannot apply.

ACT III. SCENE IV.

The herald who had been despatched to the lower world, returns with an account that all Athens was gone bird-mad; that it was grown a fashion to imitate them in their names and manners; and that shortly they might expect to see a whole convoy arrive, in order to settle among them. The Chorus run to fetch a vast cargo of feathers and wings to equip their new citizens, when they come.

1229. δεινόν γε τὸν κήρυκα] The accusative may in many cases be regarded as an expression of feeling, which appears to be the reason why it is used in exclamation, as αὐ ἐμὲ δειλαιον, Eurip. Troad. 138., although this cannot be regarded as an effect of the preceding action. Thus, in exclamations of indignation, δεινόν γε τὸν κήρυκα, 'O for the herald!' Matth. G. G. §. 427.

1230. νοστεῖν means not only 'to return,' but 'to come,' as Plut. 610. Ach. 29.

1232. γλαφυρώτατε] 'most sweet, most handsome.' Hesych. Suid.

1233. κατακελεύειν, 'to give orders:' a nautical term. Ran. 207. He begs to be allowed to proceed with his praises of Pisthæterus.

1238. φέρει] Attic for φέρη. As φέρειν τιμήν means 'to bring ho-

nour,' so φέρεσθαι τιμήν 'to bring honour to oneself,' i. e. 'to obtain honour.' Abresch. diluc. Thucyd. p. 809.

1241. ἐλακωνομάνουν] 'were Lacedæmon-mad.' The mode that prevailed at Athens of imitating the Spartans is again ridiculed in Vesp. 475., on which Mr. Mitchell remarks, that "the traits in costume and person there mentioned were offensive as exhibiting an imitation of Spartan fashions and manners. It appears, both from Isocrates and Aristophanes, that there was generally a party in Athens, who had the Laco-mania, as it was termed, upon them. Plutarch Alcib. 23. and Inst. Lacon. *init.* οἱ μεθ' ἡμέραν ἐσκυθρωπάκασι, καὶ Λακωνίζεῖν φασί, Demosth. adv. Con. 1267. Reiske.

1242. ἐκόμων] 'wore tresses.' περιέει γὰρ γέμων, οὐ πολλαῖς πάνυ ἡμέραις πρότερον ἐνθάδε ῥυπῶν τε καὶ κόμην ἔχων. Euripid. Ep. 3. Ald. . . ὧν ὑπὸ φειδωλίας | ἀπεκείρατ' οὐδεὶς πώποτ', οὐδ' ἠλείψατο, | οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος. Nub. 534.

— ἐσωκράτουν] 'Socratized.' It seems that it was now a sort of fashion in Athens to imitate Socrates in his dress and manner, and to talk philosophy. See Nub. 835.

1243. σκυτάλια] 'Spartan staffs.' σκυτάλια, or σκυτάλαι, meant not only letters rolled about a stick in a peculiar manner, in use at Sparta, but the sticks themselves. Mœris. Ath. p. 346. Phot. Hesych. Thucyd. i. 131.

1244. ὀρνιθομανεῖν, 'to be bird-mad;' i. e. 'to wish to resemble them.' So μουσομανεῖν in Lucian Ner. 6.

1247. ἐπέτονθ'] 'are wont to fly.' — νομόν] There is here an ambi-

guity in this word νομός, which signifies either 'law,' or 'a place of feeding,' according as it is accentuated. There is a similar play upon the words δῆμος and δημός in Vesp. 40. Equit. 949. The whole of this is intended to represent the eagerness of the Athenians for legislating and law disputes, a never-failing topic of ridicule with Aristophanes.

1248. κατήραν ἐς τὰ βιβλία] 'they are wont to go down to the books of law.' βιβλία is used, παρ' ὑπόνοιαν, for λειμῶνας. καταίρειν is properly 'to touch at a place in a ship.' Polyb. iii. 36. Dorv. ad Char. p. 661. But it signifies also 'to come.' Ælian V. H. iv. 14. 4. (Perizonius's note.) The βιβλία were the 'forenses libelli,' chiefly containing public decrees.

1250. Porson says upon this line, "Taylor, in the preface to Lycurgus, quotes ὀρνιθομάνουν from this passage. But the Aldine edit. has ὀρνιθομάνουν. Correct Æschyl. Pers. 658. from MSS., and read ἐπωδῶκει; and in Eurip. Bach. 32. read ὥστροσε."

1251. Porson refers to Tryphiodor. 286. See Plut. 940. ὀνόματα κείμενα, 'names imposed.' We may preserve the pun by translating ὀρνιθων ὀνόματα 'fowl names.'

1252. πέρδιξ, 'Partridge,' says the Scholia, was plainly a proper name. He was spoken of by our author, in his comedy called the Anagyrus, and by several others.

— κάπηλος] properly ὁ τὰ πρὸς κάπην, i. e. τροφήν πεπράσκειν. Hesych.

1253. Menippus was a breeder of horses, and was named χελιδῶν, from his cauterising them. Thus the Scholiast; upon which Bæck observes that it is an absurd way of accounting for it.

1254. See note on this name v. 144. Ὀποῦς, Ὀποῦντος. τὸ ἔθνικον Ὀποῦντιος, ὡς ὑποδηλοῖ καὶ ὁ κωμικός, ἐνθα Ὀποῦντιόν τινα σκώπτει Ἀθηναῖον ἄνδρα, μὴ ἀκεραιούμενον τὴν συνύγιαν τοῖν ὀφθαλμοῖν. Eustath. ad Hom. p. 277.

1255. For Philocles see v. 275, note. For Theagenes see v. 802, note. χηναλώπηξ is 'a barnacle.' Others were so nicknamed. Equit. 1066. Lysistr. 956. (where the Scholiast reads κυναλώπηξ, a real name. Herodot. ii. 72. Aristot. H. A. vi. 2.)

1256. ἰβίς] Gray says that this cannot relate (as Palmerius, deceived by the pseudo-Plutarch who wrote the life of Lycurgus, imagines) to that orator, who probably was not born at the time when this comedy was written. Bæck has made a similar remark upon this error, into which his predecessors Kuster and Bergler had also fallen. The Scholia adduce several scraps from the other Comic writers, in which Lycurgus was introduced, and tell us that he was called Ibis, the Egyptian stork, either because he was of that country, or on account of his long legs. For Chærephon see note in act 4. sc. 1.

1257. "A cretic in the second place; read Συρακοσίω." Porson. Syracosius is said to have been a babbling orator. The Scholiast quotes a passage from Eupolis, in which he was compared, when he had mounted the rostrum, to little dogs that run backwards and forwards on a wall, barking at passers. He was also attacked by Phrynichus. He is supposed to have brought on him the enmity of the Comic writers by a decree, forbidding them to expose any one by name to ridicule on the stage. But

Bæck remarks that in the Scholia to the Acharnians v. 1149. this decree is attributed to Antimachus. The difficult question respecting the law which restricted the license of the Comedians in their satirizing individuals by name, is discussed by Mr. Clinton in the Introduction to his *Fasti Hellenici*, p. 38 to 44: but he is not able to come to any conclusion. The quotation from the Comic poet Phrynichus, in the Scholiast on our text, leads Mr. Clinton to make the following remarks: "If this allusion of Phrynichus be rightly quoted from the *μονότροπος*, the law was proposed by Syracosius, before the date of 'the Birds,' in B.C. 415. But as no such law could have existed so early, we must suppose the proposition of Syracosius, for that time at least, to have failed, and the poets to have chastised him for the attempt. We are still, therefore, left in ignorance both as to the author of the law, and as to its time, although both Syracosius and Antimachus might have made such a proposition." See the Commentators on Horace, *Epist.* ii. 1. 152.

1257. Meidias was attacked by the Comic writers, Plato, Metagenes, and Phrynichus, for several bad qualities; but nothing certain has been discovered about him. By Plato the philosopher (*Alcib.* 1.) he is called, by way of eminence, Meidias the *quail-feeder*, and is spoken of as an ignorant and uneducated man (*vol. v. p. 38.*).

1258. εἶκεν] See Matthiæ G. G. §. 231. Dawes reads ἦκειν. *Mis. Cr.* 301.

1259. Brunck doubts whether *στυφοκόμπος*, or *στυφοκόπος*, (*Pollux ix. 107.*) meant a quail which had been bred to fight, or a man who

was a quail-fighter. This was a favourite amusement at Athens. For a description of it see Meursius De Ludis Græcorum, on ὄρνυγοκοπία.

1260. ᾗδον] 'they are in the habit of singing.'

1261. ὅπου] 'wherein.'

— ἐμπεποιεῖσθαι, 'to be described or represented.'

1262. The πηνέλοψ, a sea-fowl, is supposed to be the *Anas Penelope* of Linnæus; 'the widgeon.'

1266. τρόποι γαμψώνυχες, 'talons of a crooked bent.'

1267. πτερών σοι τοῖς ἐποίκοις δεῖ] 'you want wings for the colonists.'

1268. ἔργον ἐστάναι] 'any business to loiter.' Matthiæ G. G. §. 205. Lysist. 427. Elmsley read οὐ τὰρα, Acharn. v. 323.

1269. The Attics make ἄρριχοι ('baskets') feminine, the Ionians masculine. Eustath. on Hom. Od. E. p. 221.

1270. The κόφινος was 'a wallet' differing from the ἄρριχος. Mæris, p. 55.

Judeis, quorum cophinus fœnumque supellex. *Juvenal*, Sat. iii.

— ἐμπίπλη is Attic for ἐμπίπλαθι, as ἐπιδείκνυ for ἐπιδείκνυθι, v. 658. Herodot. vii. 39. Pierson on Mær. p. 208. Similar to this are the Doric imperatives of verbs in -αω, as κίρη, Dorv. ad Char. p. 718.

1271. Manes was a slave in attendance.

1273. πολυάνορα] 'very populous.' Æschylus uses it in a different sense, Agam. 72. (Stanley.) Obs. the future καλεῖ is construed with ἄν. See Matthiæ G. G. p. 882, s. Markland on Eurip. Iph. Tau. 894.

1276. κατέχουσι] 'the ardour for my city grows.' So Hotibius. The Scholiast says, λείπει ἀνθρώπους. But κατέχειν may be taken as neuter, as in the expressions κληδών, φήμη κατέχει. See Valcken. on Eurip. Hipp. v. 1465.

1277. After φέρειν supply τοὺς κοφίνους τῶν πτερῶν. Pisthæterus says this within.

1279. μετοικεῖν] 'to change one's abode.' Isocr. Paneg. 30.

1281. ἀγανόφρονος Ἡσυχίας] 'of gay tranquillity.' ἡσυχίας πρόσωπον, and ἀρετᾶς πρόσωπον, Eurip. Iph. Aul. 1096. denote the dignified and calm expression of peace and virtue. Matthiæ G. G. §. 430. Φιλόφρον Ἀσυχία, Δίκας | ὦ μεγιστόπολι | θυγάτερ, βουλάντε καὶ πολέμων | ἔχουσα κλαΐδας | ὑπερτάτας. Pindar, Pyth. viii. 5.

1283. βλακικῶς] 'sluggishly.' See my note on Plut. 315.

1285. τις in Attic is a definite pronoun. Here it means Manes.

1288. Bentley, Porson (on Hecub. 1161.) and Elmsley (Class. Journ. xi. p. 222.) emended this line. The old reading was πάννυ γὰρ βραδὺς τις ἐστὶν ὥσπερ ὄνος.

1293. ὅπως... πτερῶσεis] 'see that you wing him discreetly.' Understand ὅρα before ὅπως, which is rightly constructed with the future.

1294. πρὸς ἄνδρ' ὀρώων] 'looking to each man,' i. e. dressing him in fitting plumes.

1295. σοῦ σχήσομαι] 'I will keep off my hands from you.' Wessel. on Herod. p. 617.

ACT III. SCENE V.

The first who appears is a profligate young fellow, who hopes to

enjoy a liberty which he could not enjoy so well at home, the liberty of beating his father. Pisthetærus allows it, indeed, to be the custom of his people; but at the same time informs him of an ancient law preserved among the storks, that they shall maintain their parents in their old age. This is not at all agreeable to the youth; however, in consideration of his affection for the Nephelococcygians, Pisthetærus furnishes him with a feather for his helmet, and a cock's spur for a weapon, and advises him, as he seems to be of a military turn, to go into the army in Thrace.

1297. *γενοίμην*] A parody on the Œnomaus of Sophocles, as the Scholiast observes; but Elmsley (in Mus. Crit. iv. p. 484.) is of a different opinion. "As we do not believe," says he, "that an Attic writer, even in a choral ode, would have prefixed *ὡς ἄν* to the optative in the sense of *ἵνα*, we suspect that the passage in question is borrowed from Simonides, or one of the other Lyric poets." See Matthiæ G. G. §. 520.

1298. *ποταθείην*] 'I might fly.' (*ποτάομαι*.) *ἐπ' οἶδμα λ.*, 'over the sea': a Tragic expression. Eurip. Hipp. 744.

— The epithet *ἀτρυγέτος* is applied by Homer also to the sea, Il. A. 316. *παρὰ θιν' ἄλως ἀτρυγέτοιο*: and this Aristophanes must have had in his mind. Here the word *ἀτρυγέτοιο* is rightly explained by the Scholiast by *τῆς ἀκαρπύου*. So *περὶ ῥύτων ὑπὲρ ἀκαρπίστων πεδίων Σκελίας*. Eurip. Phœn. v. 217.

1300. *ψευδαγγελίης*] See Homer Il. Ξ. 169.

1304. *πέτομαι*] 'I wish to fly.' Verbs of action are often put for

verbs of endeavour and wish. Wessel. on Herod. p. 34. Valcken. p. 269.

1305. The same play upon the word *νομός* as in v. 1247.

1308. *ὄρνισι* depends on *καλὸν νομίζεται*.

1310. In the perfect, the chief regard is paid to the permanence of the consequences of an action, and this tense is hence used to express rapidity. This signification it keeps through all its moods, as *πεπλήγη*. See Matthiæ G. G. §. 500.

1312. *πάντ' ἔχειν*] 'to possess all his property.' As *πάντ' ἄλσεα καὶ νομὸν ἔξεις*, Theocr. xxvii. 33. In like manner, at the conclusion of the Nubes, Phidippides justifies himself for beating his father by the example of the birds.

1314. Aristotle, in his History of Animals and Birds, says, *περὶ μὲν οὖν τῶν πελάργων ὅτι ἀντιτρέφονται, θρυλεῖται παρὰ πολλοῖς. φασὶ δὲ καὶ τοὺς ἀέροπας τοῦτο ποιεῖν*. Sophocles alludes to the care taken of their parents by birds: *τί τοὺς ἀνωθεν φρονιμωτάτους οἰωνοὺς ἐσώρμενοι τροφᾶς | κηδομένους, ἀφ' ὧν τε βλάστωσιν ἀφ' ὧν τ' ὄνασιν εὐφρῶσιν, τὰδ' οὐκ ἐπ' ἴσας τελοῦμεν*; Elect. 1058, sq. Musgrave on this passage refers to Eurip. Bacch. 1364. Elect. 151.

— *κύρβεσιν*] Triangular tablets, on which the Athenian laws relating to sacred things were written. See Nub. 447. and Potter, Ant. i. ch. 26. The *ἄξοες* were square tablets, containing the civil laws.

1315. *ἐκπετησίμους*] 'able to fly.' Girls of a marriageable age are hence called by a figure *ἐκπετήσιμοι*. Poll. Onom. 2. 18.

1316. πελαργιδεῖς] 'storklings.' This form of nouns is illustrated by Valckenaer, with his usual critical knowledge, on Theocr. Adon. p. 401.

1318. ἀπέλαυσα τὰρ] 'I have got much, it seems.' This is Elmsley's reading. See his note on Acharn. 323.

1319. βοσκητέον] applied to the feeding of beasts. Vesp. 311.

1320. οὐδέν γε] 'not in the least.' Nub. 732.

1321. ὀρφανόν] Allusion seems to be made to some kind of bird so called.

1322. ὑποτίθεσθαι, (mid.) 'to advise.'

1324. The reading of this line is according to the emendation of Elmsley (Quart. Rev. XIV. p. 449.). The stranger had come to Pisthetærus for the purpose of being made a cock, a bird which was said to be particularly prone to beat its parents. To this allusion is made in the Nubes, 1434. : σκέψαι δὲ τοὺς ἀλεκτρύονας καὶ τὰλλα τὰ βοτὰ ταυτί, | ὡς τοὺς πατέρας ἀμύνεται. Accordingly, Pisthetærus does not transform him into a cock, but furnishes him with a cock's arms—a wing (πτέρυγα) for a shield, a spur (πλήκτρον) for a sword, and a crest (λόφον) for a helmet.

1329. Θράκης] Supply χωρία : as ἐς τὰπὶ Θράκης χωρίον, Pax 283. The Athenians were at this time (the 18th year of the Peloponnesian war,) at war with the Thracians and Macedonians, who were attached to the Lacedæmonian interest. Enetion was now besieging Amphipolis. (Thucyd. vii. 9.) The expeditions against Perdiccas were made constantly in Thrace. (Thucyd. iv. 75, sq.)

1331. σοῦν ἔχειν, 'to be wise.' Nub. 833. Isocr. Panath. p. 184.

ACT III. SCENE VI.

The next who appears is Cinesias, the Dithyrambic writer, who is delighted with the thought of living among the clouds, amid those airy regions whence all his poetical flights are derived : but Pisthetærus will have no such animal among his birds ; he drives him back to Athens with great contempt. Cinesias, the son of Meles, was a Dithyrambic poet, in some sort of vogue among the people at this time. He was still a worse man than a writer, and the depravity of his character made even his misfortunes ridiculous ; so that his poverty, his deformities, and his distempers, were not only produced on the stage, but frequently alluded to by the orators, and exposed to the scorn of the multitude. See the Lysistrata, in which he is one of the *dramatis personæ*. Ranæ 153. 1437. In Fragment. Gerytoidis in Athenæus xii. 551. The Comic poet Strattis, who lived at this time, made Cinesias the subject of an entire drama. See Lysias, Ἀπολογία Δωροδοκίας, p. 381 ; Fragm. Orat. contra Phaniam in Athenæus, as above, and p. 640 in Taylor's edition ; Harpocration in v. Cinesias ; Plutarch de Gloriâ Athen. ; Pherecrates in Plutarch de Musicâ. See also the notes of Mr. Burette on that treatise in the Mém. de l'Acad. des Inscript. vol. xv. p. 340., and Suidas in v. Cinesias. (Gray, in a note on the Gorgias of Plato.) The very learned editor of this dialogue of Plato's, Dr. Routh, remarks, that if what is told of Cinesias be true, the phi-

Iosopher, though he handles him very severely, gives him no more than his desert. The same may be said of the treatment he has met with from Aristophanes; for having, in the last act, provided the poor man, who was a bad poet, but nothing worse, with warm clothing to keep out the cold, he sends off Cinesias, who, though a fashionable writer, was a most worthless fellow, with a good whipping. The passage referred to in Plato is iv. 119, Bip. edit. Cinesias is ridiculed again in the Ecclesiastusæ, v. 330. For a story relating to him, see Plutarch de Superstitione, Hutten's edit. vol. viii. p. 75.

1332. ἀναπέτομαι] This, as the Scholiast tells us, is from Anacreon. See Hephæstion, p. 30.

1333. ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων] 'from one strain of melody to another.' Sir W. Jones has compared these lines with similar odes in Eastern poetry. (Com. on Asiat. Poetry, p. 90.)

1334. τοῦτ' ἐπὶ τὸ πρᾶγμα] 'this fellow here.' An expression of contempt. See Toup Emen. in Suid. p. 24.

— φορτίου δεῖται πτερῶν] 'wants a ballast of pennons,' viz. to reach Olympus. In the Ranæ, v. 1437. it is ludicrously proposed that Cinesias should be made wings for another man, who was as infamous as himself, in order that both might be blown away together.

1335. νέαν ἐφέπων] 'following a new (strain).' ὁδὸν must be understood, as his poetry was interrupted.

1336. φιλόρινον Κιν.] 'Cinesias, the linden-twig.' Athenæus quotes this passage (xii. p. 551.), and says that Cinesias was so called because

he used to wear a sort of stays made of that wood to keep him straight. This seems preferable to the reason assigned by the Scholiast, and by Suidas after him (in v. φιλόρινος), that he was so called on account of his resembling the linden tree in his paleness or leanness.

1337. Pollux (iv. 188.) quotes this line, in marking the difference between κυλλός and χωλός: the former being properly applied to the hand, the latter to the foot. But these meanings were interchanged, as we see here. There is a joke upon κυλλὴν χεῖρα in Equit. 1082.

— κυκλεῖν πόδα, 'to wheel the foot:' a Tragic expression. Eurip. Or. 631. Soph. Ajax 19.

— ἀνὰ κύκλον] See Ranæ 440. He uses these phrases because he is speaking of a Dithyrambic poet. Homer applies κυλλοποδίων to Vulcan. Il. Σ. 371., where see Heyne. Some old commentators thought Cinesias really was lame; but the Scholiast imagines that the epithet κυλλόν is applied to him, to ridicule the Dithyrambic poets, who indulged in such expressions as κόυφω ποδί, λευκῷ ποδί, &c. For the derivation of διθύραμβος, see Mus. Crit. Cant. V. p. 71.

1340. λέγεις] 'you mean.' See Valcken. on Eurip. Hipp. 856. and on Herod. p. 338.

1343. ἀεροδονήτους καὶ νιφοβόλους ἀναβολάς] 'air-whirled and obscure preludes.' As above 1155. αἰθὴρ δονεῖται: and Pax 828. ἀναβολαί, called also εἰσβολαί. See Markland on Eurip. Suppl. 93.

1346. τὰ λαμπρά] 'the splendid specimēns.' See Mus. Crit. Cant. II. p. 71.

1347. The old reading is *ἀέρια καὶ σκότιά γε*. The Ravenna and the Venetian MSS. have no *γε*. Dindorf has inserted *τινα*. Dobree reads *ἀέρια καὶ σκότι' ἄττα*.

1350. We must not labour to extort a meaning from these dithyrambic effusions. The Scholiast quotes as a proverb *καὶ διθυραμβοποιῶν νοῦν ἔχεις ἐλάττονα*.

1351. *εἰδῶλα πετεινῶν*] for *γέννη* or *εἶδη πετεινῶν*: a harsh periphrasis. These accusatives depend on *δίδειμι*, or some word is understood before them.

1354. *ἀλάμενος...βαίην*] 'with a bound may I go.' *ἀλ.* the aor. 1. mid. from *ἄλλομαι*. *λαμπρὸν ἰππόδρομον βαίην ἐνθ' εὐάλιον ἔρχετα πῦρ*. Eurip. Iph. Tau. 1138. See Ion. 796. No meaning can be attached to these words, which are meant to ridicule the Dithyrambic poets.

1356. *πνοάς*] 'blasts,' i. e. his effusions. As *σχάσον δὲ δεινὸν ὄμμα καὶ θυμοῦ πνοάς*, Eur. Phœn. 457.

1358. *πελάζειν*, 'to apply to,' 'to near.' Homeric and Tragic. See Musgrave on Eurip. Iph. Tau. 891. Here the most incongruous metaphors are used, which was the grand fault of the Dithyrambic poets.

1360. Pisthetærus whips Cinesias and makes him dance about in the manner he himself had just described in the last three lines. To this whipping Cinesias refers in this line, where *χαρίεντα* and *σοφά* are used adverbially, and *σοφίζεσθαι*, 'to hit upon a device.'

1362. See Mus. Crit. Cant. II. p. 81. Equipping the Choruses was one of the *λειτουργίαι* or state

burdens. The charge was called *χορηγία*, and the person who bore it *χορηγός*. The different *χορηγίαι* were assigned to the different tribes in turns. For *περμάχης* see Thesm. 318. Each of the tribes at Athens having to exhibit a Chorus at the Dionysian festival, was anxious (as he says) that he—i. e. Cinesias, who was the Dithyrambic poet most in request—should instruct them in the Cyclian or Dithyrambic song.

1365. *Λεωτροφίδης*] 'for Leotrophidas.' The annotators do not succeed in explaining this. From the Scholia it appears that Leotrophidas was, like Cinesias, 'a master of the Cyclic song,' or Dithyrambic poet, and, like him, of a slight and meagre person. Two lines from Theopompus and two from Hermippus are quoted respecting him; the former of which seems to need some emendation: *Λεωτροφίδης ὁ τρίμετρος ὡς Λεόντινος, | εὐχρως τε φάναι καὶ χαρίεις ὥσπερ νεκρός.* (Theopom. ἐν Καπηλίσι.) *ἀνάπηρά σοι θύουσιν ἤδη βοῖδια | Λεωτροφίδου λεπτότερα καὶ θουμάντιδος.* (Hermip. ἐν Κέρκοψιν.)

— *διδάσκειν...χορὸν πετομένων ὀρνέων*] 'to be master to a Chorus of flying fowl.' The words *Κεκοπίδα φυλήν* refer to *χορὸν*, and ought to be in the genitive. Aristophanes changed them into the accusative for the sake of the joke, making them in apposition with *χορὸν ὀρνέων*, and implying that this tribe was as inconstant and flighty as a Chorus of birds. We must render it 'ex tribu Cecropido.'

1366. The usual construction is *καταγελῶν μου δῆλος εἶ*: in which case *δῆλος* may be rendered by an adverb. Xenoph. Mem. iii. 3. 10. In the present passage, supply *ὅτι*

before καταγέλῃς, which is added in Plut. 333.

1368. διατρέχειν τὸν αέρα, the same as διῆναι just before.

ACT III. SCENE VII.

He then drives away also (but not without a severe whipping) an informer, who for the better despatch of business comes to beg a pair of wings to carry him round the islands and cities subject to others, whose inhabitants he is used to swear against for an honest livelihood, as did, he says, his fathers before him. The birds, in the ensuing chorus, relate their travels, and describe the strange things and strange men they have seen in them.

1369. See Blomfield ad Alcæi Fragm. in Mus. Crit. Cant. I. p. 430. An Alcaic verse, the scansion of which is the same as the following lines of the same poet: μηδὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλῳ. Of Horace,—

Nullam, Vare, sacra vite prius severis arborem.

And of Sappho, καθανοῖσα δὲ κεῖσ', οὐδέποκα μναμοσύνα σέθεν. The Scholiast cites fragments of Alcæus and Simonides, from which this is taken. One from Alcæus (Frag. xxi.) is thus corrected by Blomfield: ὕριθες τίνες οἷδ' ὠκεανῷ; γὰρ ἀπὸ πειράτων ἦνθον, πανέλοπες ποικιλόδειροι, τανυσίπτεροι: where the interrogation would be better perhaps placed at the end. The other is given, with a slight alteration, by Gaisford, as follows: ἄγγελε κλυτὰ ἔαρος ἀδυνόδμου κυναῖα χελιδοί. Poet. Min. Gr. v. 1. Simonid. Frag. cxviii.

1369. οὐδὲν ἔχοντες] 'possessing nothing.' This is said because sycophants generally sought out the rich against whom to lay their informations.

1370. χελιδῶ, i. e. χελιδών. Hesych.

1371. οὐ φαῦλον ἐξεγρήγορεν] 'no inconsiderable pest hath awaked.' He alludes to the numbers who came to the new city demanding wings. οὐ φαῦλον, by meiosis, for χαλεπότατον. Lys. 14. ἐξεγρήγορεν. 'evigilavit,' i. e. 'extortum est.' (perf. mid.)

1372. μινυρίζων] 'chirping.' See Dawes, Mis. Crit. p. 584. (Kidd's edit.) Ammonius institutes a vain distinction between μινυρίζεσθαι and μινύρεσθαι. See Valckenaer's note on this word in Ammon.

1373. ποικίλα μάλ' αὐθις] 'particoloured (swallow) again and again.' We must supply χαιρε.

1374. σκολιόν] 'a catch.' The ancients sung after meals at first promiscuously; afterwards only the good singers of the party sung; and so the string of songsters was crooked (σκολιός) or broken. Pericles is said to have given laws, written as catches, or songs, such as we may suppose vv. 533-4. of the Acharnians to have been: ὡς χορὴ Μεγαρέας μήτε γῇ μήτ' ἐν ἀγορᾷ | μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῃ μένειν. See an excellent article in Edinb. Rev. CXII. on Greek Banquets.

1375. δεῖσθαι ἔοικεν οὐκ ὀλίγων χελιδ.] 'he seems to want no few swallows, i. e. summers, to protect him from the cold. Because μία χελιδὼν οὐκ ἔαρ ποιεῖ, as the proverb says. Aristot. Eth. l. c. 7. Edit. Wilk. p. 23.

1377. "Lege ὅτου δεῖ, χορὴ λέ-

γειν." Porson. *χρή* never governs a genitive case in the Attic poets.

1378. From the Myrmidons of Æschylus, *ὕπλων, ὕπλων δεῖ*.

1379. *εὐθὺ Πελλήνης*] Matth. G. G. §. 328. *χλαῖνης ἐντρύχει πελλήνιδος*. Athen. x. 414. This was the Achæan Pellene, which was famous for its manufactory of woollen cloths, which were given as prizes to those who were victorious in the games held there: they are mentioned more than once by Pindar, Ol. ix. 146. The Pellenian coats were in great repute among the Greeks. Hesych. on *χλαῖναι Πελληνικάι*.

1380. *κλητῆρ. . . νησιωτικός*] 'a bailiff of the islands.' The inhabitants of the islands in alliance with Athens were amenable to the courts of law held in that city; a circumstance which may in some measure account for the great number of suits that were decided there. See Vesp. 189. 1399.

1381. *τῆς τέχνης*] 'blessed in thy trade, or profession.' Herodotus uses *τέχνη* in the same sense when describing the professions of the Ægyptians.

1382. *πραγματοδίδης*] 'a pettifogger.' Th. *διφάω*.

1383. *καλούμενος*] 'from moving them.' So *προσκαλεῖ* (2nd pers. fut. mid.) in next line; and *τί* increases the force of *σοφώτερον*, 'much more cleverly.' Here *ὑπό* is used in the sense of *μετά*: as *τοί γε μὲν γελάωντες ὑπ' αὐλητῆρος ἕκαστος*, Hesiod. *ἄδων ὑπ' αὐλητῆρος*—'to the sound of a piper.'

1386. Brunck asks, "Quid, malum, sibi vult ista copula *τε*?" Dindorf replies, "ut latrones effugere possim et cum gruibus redire." The speech of the informer had

been interrupted in the last two lines, and he now resumes it.

1387. *ἔρμα* in its primitive meaning was a lever or roller used in launching a ship. Hence, any kind of fulcrum, and lastly it meant 'ballast,' 'saburra,' stones placed in the bottom of a ship to keep her steady.

— *καταπεπωκὸς δίκας*] 'having swallowed down lawsuits.' Cranes are said to carry pebbles (*ψήφους*) in their mouths, as they fly over seas, to prevent their being carried away by the winds. See Vesp. 1147. 1365.

1390. *τί γὰρ πάθω;*] 'Why, what must I do?' The following proverb occurs in St. Luke xvi. 3. See Porson on Vesp. 953.

1392. *τοσούτον*] 'of such an age.'

1393. *ἐκ τοῦ δίκαιου*] i.e. *δικαίως*: which, with *μᾶλλον*, is perhaps better coupled with *διαζῆν*, and so construed. For *διαζῆν*, see Plut. 907. Eurip. Iph. Aul. 923.

1399. *κουρείους*] 'barbers' shops.' These were the coffee-houses of the ancients. Theophrastus calls them *ἄοινα συμπόσια*, 'wineless comutations.' They were assemblies of all idle gossiping fellows, who there assembled to vent their malignity against their betters. The barbers themselves likewise were the most talkative and impertinent of all people. See Plut. 338, note.

1401. *λέγων ἀνεπτέρωκεν*] 'has, by his words, put my son on the wing for chariot driving.' For Diitrephes see above, v. 778. This seems to allude not only to the station which Diitrephes held of *ἵππαρχος*, or master of the horse, but to the wicker wings on which he was said to have soared to that

height. *Διτρέφης* without the article. Elmsley on Eur. Med. 326.

1403. *πεποτῆσθαι τὰς φρένας*] 'has become flighty in his mind.' *νῦν γὰρ πέτει*, i. e. 'for now you are flighty,' Eur. Bacch. 332. Elmsley's note.

1405. *μετέωρός εἰμι ὑπὸ τῶν λόγων*, Lucian, Icarom. iii. 735. For *ἐπαίρεσθαι* see Nub. 42.

1409. *καταισχυνῶ*] 'I wont disgrace the family.' See Eur. Bacch. 265. Ores. 1153. Arist. Nub. 1224. The Athenian Ephebi were obliged to swear *οὐ καταισχυνῶ ὅπλα*. (Stob. Serm. 41. p. 243.)

1413. *καλέσασθαι*, i. e. 'to summon them to Athens.' *ἐγκαλεῖν* 'to accuse them.' *ἐνθαδί* 'here' (at Athens), opposed to the Islands.

1415. *ὥδὲ λέγεις*] 'This is your meaning.'

— *ὄφλειν δίκην*, 'to be cast in a suit.'

1418. *πάντ' ἔχεις*] 'Thou hast it all,' 'You have hit the mark.' The phrase occurs in a different sense above, v. 1312, note.

1419. *βέμβιζ*, 'a top.' "Buxum torquere flagello," Persius iii. 51. See Vesp. 1531.

1421. Corcyraean wings are whips which were manufactured at Corcyra with ivory handles and of an unusual size. Aristophanes may, perhaps, glance at the atrocity mentioned by Thucydides (iv. 47.) *μαστιγοφόροι τε παριόντες ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας*.

1422. *περὶ μὲν οὖν*] 'No, they are wings.' Plut. 427.

1425. *ἀπολιβάξεις* *συντόμως ἀναχωρήσεις*. Suidas. Derived from *λιβάς* 'a drop of water.'

1426. *στρεψοδικοπανουργίαν*] 'craft in perverting laws.'

Suidas in v. For a similar compound see Vesp. 135. 220. Thesmoph. 853. Nub. 433.

1432. *καρδίας ἀπωτέρω*] 'as far as may be from Cardia' (i. e. the heart). There was a city so called in the Thracian Chersonese; but the name is here introduced for its double meaning. The distance of this overgrown tree, *δένδρον μέγα*, Cleonymus, from Cardia, denotes his want of courage; the informer's leaves in the spring, his suits instituted at that time of year (in Mounychion) for the recovery of penalties from those against whom he informed; and the shields shed in winter, his armour thrown away for the sake of escaping more speedily from battle.

1436. *τοῦτο τοῦ μὲν ἦρος*] "Re-fertur ad τοῦ δέ, κ. τ. λ." Porson.

1442. Parody on *Σκυθῶν ἐρημία*, a proverb.

1443. The heroes who are supposed to walk in the night, and strike with blindness, or some other mischief, any who met them. The persons who passed by their fanes always kept silence. The Scholiast refers to a parallel passage in Menander. To this popular superstition Plato refers in his Repub. lib. 2. (ed. Bip. 6. p. 256.) *μήδ' αὖ ὑπὸ τούτων, κ. τ. λ.* 'Nor again let mothers, persuaded by these, frighten their children, telling them bad stories how there are certain gods that go about by night, likening themselves to strangers of all sorts of shapes.'

1449. Orestes was a noted highwayman. He jocularly classes him with the heroes, on account of his name.

1451. *ταπιδέξια*] 'the noble

parts,* the head and the eyes.
(Gray.)

ACT IV. SCENE I.

A person in disguise, with all the appearance of caution and fear, comes to inquire for Pisthetærus, to whom he discovers himself to be Prometheus, and tells him (but first he makes them hold a large umbrella over his head, for fear Jupiter should spy him,) that the Gods are all in a starving, miserable condition; and, what is worse, that Barbarian Gods (who live no one knows where, in a part of heaven far beyond the Gods of Greece,) threaten to make war upon them, unless they will open the ports, and renew the intercourse between mankind and them, as of old. He advises Pisthetærus to make the most of this intelligence, and boldly to reject all offers which Jupiter may make him, unless he will consent to restore to the birds their ancient power, and give him in marriage his favourite attendant, Basilea. This said, he slips back again to heaven, as he came. The Chorus continue an account of their travels.

1453. Bentley reads *ἔστ'*: but *ἔα* is a monosyllable.

1454. The old reading was *συγκαλυμμός*, altered by Dawes, Misc. Crit. §. 210.

1456. *πηνίκε' ἔστιν ἄρα τῆς ἡμέρας*.] 'What time of day then is it?' The genitive is put with adverbs of time, e. g. *ὀψέ τῆς ἡμέρας*, 'late in the day.' Matthiæ G. G. §. 357. The genitive, however, may be construed 'with respect to' in the text. Fischer iii. 6. p. 72.

1458. *βουλυτός*] 'the time when

oxen are loosed from the plough.' Lucian in *Cataplo*; *σχέδον ἀμφὶ βουλυτόν*. Synesius, Ep. 103. *περί βουλυτόν ἀπεχωροῦμεν*.

Aspice, aratra jugo referunt suspensa juveni,
Et sol crescentes decedens duplicat umbras. Virgil, *Ecl.* ii. 66.

1459. *τί γὰρ ὁ Ζεὺς ποιεῖ*;] An elegant Atticism, equivalent to the French 'Quel temps fait-il?' In like manner, *ὁ Ζεὺς ὕδωρ ποιεῖ* means 'it rains,' occurring in Theophrastus de Char. c. *περί ἀδολ.* or *ὁ θεὸς ποιεῖ ὕδωρ*, which occurs in the *Vespæ* 261.

1461. *οὕτω μὲν ἐκκεκαλύψομαι*] 'This being the case, I will uncover myself.' Prometheus jocosely pretends to understand *οἰμωζε μεγάληα* as if it gave him notice that the sky was cloudy, and therefore uncovers. Aristophanes frequently uses the paulopost futurum. Mœris, on the words *πεπνύσομαι* and *πεπράσομαι*, shows that the Attics use this tense not only for the future passive, but future middle. See Pierson on the passage, and Matthiæ G. G. §. 505.

1464. *ἀπὸ γὰρ ὀλεῖ*, for *ἀπολεῖ γάρ*, Matthiæ G. G. §. 243., as Nub. 1448. *ἀπὸ γὰρ ὀλοῦμαι*. Kuster edited *ὀλέσει*; but *ὀλεῖ* is Attic. Dawes Misc. Crit. §. 216.

1465. *φράσω*] 'dicere possim'; for which meaning of the future see Abresch Dil. Thucyd. p. 374.

1466. The Canephoroî, in the procession to Eleusis, carried umbrellas to keep off the rays of the sun. This umbrella was called *σκιάδειον*. See Meursius, Paneth. cap. 23. Brunck on Eccles. 732. Photius Lex. p. 97, sq. Spanheim on Callim. Cer. 127.

1469. *προμηθικῶς*] 'providently.'

In the Prometheus of Æschylus, a play upon the name Prometheus occurs frequently.

1471. ὡς ἀκούοντος] 'for I hear.'

1472. The words *πηνίκ' ἄττα* have been a bone of contention to the commentators. Kuster says it is *genus loquendi parum obvium*; but that Harpocration on the word *ἄττα* quotes the following verse from Aristophanes; *πίθον χελιδὼν πηνίκ' ἄττα φαίνεται*: and Eustathius on Il. A. p. 149. observes that *ἄττα* is equivalent to *πότε*. Dawes (Misc. Crit. p. 549. ed. Kidd) goes very far to prove it to be false, and Suidas says it is "neither Attic, nor Greek, nor accurate." Burgess approves of this reading, but his approbation is of no value. (He interprets, 'quo circiter tempore?') Porson on Toup, p. 467, *sq.*, says 'Non est meum error sit in Græcis, necne, discernere. Illud saltem discernere possum, Toupîi emendationem, *πηνίκῃ*', infirmo talo stare. In Avibus Brunck *πηνίκ' ἄρα* ex MSS. edidit.' Dawes reads *πηνίκαπ' ἀπώλετο* for *πηνίκα πότε*, as we read *τίπτε* for *τί πότε*. Hermann on Viger, p. 711, *sq.*, defends the reading of Dindorf.

1475. See above, vv. 179. 186.

1477. Θεσμοφορίους] For a particular account of the Thesmophoria, (a festival in honour of Ceres, surnamed Θεσμοφόρος, i. e. the Law-giver, because she was the first that taught mankind the use of laws,) see Potter's Antiq. b. 2. ch. 20. Upon the eleventh of Pyanepsion, the women, carrying books upon their heads wherein the laws were contained, in memory of Ceres' invention, went to Eleusis, where the solemnity was kept; whence this day was called ἄνοδος,

i. e. the ascent. Upon the fourteenth the festival began, and lasted till the seventeenth. Upon the sixteenth they kept a fast, sitting upon the ground in token of humiliation; whence this day, the third of the feast, was called νηστεία, i. e. a fast. Athenæus vii. cap. 16. Hence Thesmoph. 80. ἐπεὶ τρίτῃ ὅτι Θεσμοφορίων ἡ μέση.

1479. κερκιδότες] 'grinding their teeth.' Kuster prefers κερκιδότες, the reading of the Vatican MS. But the Scholiast observes that the word is purposely used to express the barbarous pronunciation of these Gods. Herodotus (iv. 183.) speaks of a nation who have no language, but τετρίγασσι, κατάπερ αἱ νυκτερίδες.

1480. ἄνωθεν] 'from the upper regions.' Prometheus transfers the situation of Greece to the seats of the Gods, and makes the Barbarian Gods live above the true Gods, as the Illyrians lived above the Greeks.

1481. Demosthenes, Olynth. ii. κεκλεισμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον. Horace, A. P. 199. "apertis otia portis:" Od. iii. 23. "portasque non clausas."

1485. ὅθεν... Ἐξεκαστίδῃ] 'from whence Execestides derives his tutelary god.' For Execestides see above, v. 11, note. πατρώος was the cognomen of Apollo at Athens, because Ion, from whom the Athenians were called Ionians, was the son of Apollo. It was the custom at Athens to take those persons, who were enrolled in the number of citizens, into the temple of Apollo πατρώος, to be introduced to the φράτορες. Demosthenes adv. Eubul. παιδίον ὄντα με εὐθέως ἦγον εἰς τοὺς φράτορας, εἰς Ἀπόλλωνος Πατρώου ἦγον, εἰς τὰ ἄλλα ἱερά.

Apollo was said to be πατῶος to him who was so introduced. In the creation of magistrates, (who were required to be genuine citizens,) the candidates were asked εἰ Ἀπόλλων ἐστὶν αὐτοῖς πατῶος, which was in fact asking them whether they were Athenian citizens. Pollux viii. 85. (Kuhn.) Our poet, therefore, charges Execestides with being what at Athens was called παρ-εγγεγραμμένος, ξένος ὢν, i. e. one who had fraudulently got himself enrolled among Athenian citizens; and humourously says that he, as a foreigner, has some πατῶος, or tutelary deity, among those barbarians. See Dr. Routh's note on Plato Euthyd. p. 82.

1487. The Triballi inhabited Mesia. Thucyd. ii. 96. iv. 101. See Cramer's Greece, vol. i. p. 288. The wit in the next verse consists in the similarity of τοῦπιτριβεῖης, (the expression 'Go hang,') and Τριβαλλοί.

1492. Porson on Eur. Hec. 1174. reads μὴ σπένδεσθ', instead of σπέν-δῆσθ', the old reading, because μὴ is never joined to the subjunctive present.

1495. Βασιλεία] 'kingdom, sovereignty.' Basilea is made the daughter of Saturn and Tītæa by mythologists, says Diodorus Siculus, iii. 57.

1496. ταμιεύει] 'has the care of.' The old reading is κεραμεύει, 'manufactures as a potter,' which is more comic, and probably came from the hand of our poet. It contains too a play upon the word κεραυνόν, which is very Aristophanic: and indeed another passage, where πόλιν κεραμεύειν occurs, supports the reading; Concion. 253. ἀλλὰ καὶ τὰ τρυβλία κακῶς

κεραμεύειν | τὴν δὲ πόλιν εὖ καὶ καλῶς.

1499. κωλακρέτης] 'treasurer of the public money' at Athens, who distributed 'the three obols,' i. e. the sum given to those who sat as judges at the Heliaea. See Bos, p. 153. Potter, vol. i. p. 111.

1503. Æschylus (Prom. Vinc. 11. 28.) attributes φιλόανθρωπον τρόπον to Prometheus.

1504. ἀπανθρακίζομεν] 'we broil fish.' This verb is derived from ἀν-θρακίδες, which, as well as ἐπαν-θρακίδες and ἀπανθρακίδες, means properly 'fish broiled on a gridiron.' See Acharn. 670. Vesp. 1122. Prometheus brought fire to mankind from heaven; τὸ σὺν γὰρ ἄν-θος, παντέχνηον πυρὸς σέλας, | θινή-τοῖσι κλέψας ὥπασεν. Æsch. Prom. 8.

1505. Æsch. Prom. 1012. ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεούς, | ὅσοι, παθόντες εὖ, κακοῦσι μ' ἐκδί-κως.

1506. θεομίσῃς] 'hated by God.' θεομίσης, 'a God-hater.' Oxyton compounds take the passive sense; paroxytons, the active.

1507. Τίμων καθαρός] 'a pure Timon'; who was a God-hater as well as man-hater. πάντας γὰρ ἅμα καὶ θεοὺς καὶ ἀνθρώπους μισῶ. Lucian, Timon.

1510. εἶφ. εἰσφοφόρει] 'take up the litter.' Here Prometheus goes out. A litter with an umbrella was carried in the procession of the Canephoroi, behind the 'basket-bearer.' The expression is similar to ναῦν νανπηγεῖν, βούν βουθυεῖν, &c., used by the purest writers. A passage quoted here from Hermippus by the Scholiast has been set to rights by Porson, with the assistance of Valckenauer. It stood

thus: ὥσπερ αἱ κανηφόροι | λευκοῖ-
σιν ἀλφίτοισιν ἐντετριμμένοις. | ἐγὼ
δ' ἔνεκα ψαλάθων τὴν διφροφόρον.
Read,—ἐγὼ δ' ἐνέκαψα λανθάνων
τὴν διφροφόρον. Porson's Advers.
p. 287. But it should be observed,
that in the *princeps editio* of Ari-
stophanes, the words in which the
alteration is made are thus printed:
ἐνεκα ψα λάθων.

1511. This is a continuation of
the Chorus at the end of the last
act. The Sciapodes, or 'shadowy-
footed people,' were among the
wonders of the unknown land of
Libya. They were said to be pro-
vided by nature with feet of such
amplitude as would shade the rest
of their persons, when in a recum-
bent posture, from the excessive
heat of the sun. They are intro-
duced here for the sake of height-
ening the marvelousness and my-
steriousness of the witchcraft im-
puted to Socrates, and perhaps
imply a reflexion on the indolence
of the philosopher, as the 'un-
washed lake' is meant to express
his want of cleanliness. See Nub.
835. and Facciolati on the word
'Sciapodes.'

1514. Πείσανδρος.] In the
Scholia there are several fragments
cited from the Comic poets, in
which this man is satirized. In
one of those from Eupolis, it ap-
pears that there were two of the
name. Plato, the Comic poet, in
his play called Pisander, as it is
here said, also spoke of them both.
The one in our text was proverbial
for his cowardice; and on that ac-
count is with much humour re-
presented coming to Socrates and
requesting him to charm back his
soul, which had left him a breathing
corpse. He is also noted for want
of courage by Xenophon in his

Symposium, ii. 14. Bach in a note
on that passage of the Symposium,
and Bæck in his on our text, both
suppose the Pisander of their re-
spective authors to be the Spartan
admiral, who abolished democracy
at Athens, and was defeated at
Cnidus by Conon, so often spoken
of in the 8th book of Thucydides.
He died 394 B.C. We have him
again in the *Lysistrata* v. 490.
See also Lysias, Or. de Oleâ Sacrá,
p. 263, referred to by Mitford,
Hist. of Greece, ch. 22. §. 2. and
Andocides de Mysteriis. The other
Pisander was himself a Comic poet.
See Suidas on the words Ἀρκάδας
μιμούμενοι.

1517. σφάγι' ἔχων κάμηλον ἀμ-
νόν τινα] 'having as an offering a
camel, some lamb:' as they were
accustomed to do who exercised
necromancy.

1519. Ὀδυσσεὺς ἀπῆλθε] 'like
Ulysses, he turned away.' See
Homer, *Od.* A. 24. where Ulysses,
about to call up the souls of the
dead, offers up cattle in sacrifice.

1522. Χαιρεφῶν] While So-
crates is employed in his necro-
mancy, Chærephon, one of his dis-
ciples, remarkable for a pale and
corpse-like appearance, flits up to
the throat of the victim, as if he
had been a ghost allured by the
smell of the blood. He is de-
scribed as a man of warmth and
eagerness of temper (*Charmid.*
p. 153.); he was a friend to the
liberties of the people; he fled to,
and returned with, Thrasybulus;
he died before Socrates' trial, for
he is mentioned in Socrates' Apo-
logy as then dead, and in the
Gorgias as then living. His death
must therefore have happened be-
tween Ol. 93, 4, and Ol. 95, 1.
He consulted the Delphian oracle

to know if any man were wiser than Socrates. His brother, Chærekrates, survived him. (Apol. Socrat.) He is ridiculed again in Nub. 144. and 503. and in Vesp. 1408.

ACT IV. SCENE II.

An embassy arrives from Heaven, consisting of Hercules, Neptune, and a certain Triballian God. As they approach the city walls, Neptune is dressing and scolding at the outlandish divinity, and teaching him how to carry himself a little decently. They find Pisthetærus busy in giving orders about a dish of wild fowl (i. e. of birds which had been guilty of high misdemeanours, and condemned to die by the public,) which are being dressed for his dinner. Hercules, who before was for bringing off the head of this audacious mortal without further conference, finds himself insensibly relent as he snuffs the savoury steam. He salutes Pisthetærus, who receives them very coldly, and is more attentive to his kitchen than to their compliments. Neptune opens his commission; owns that his nation (the Gods) are not the better for this war, and on reasonable terms would be glad of a peace. Pisthetærus, according to the advice of Prometheus, proposes (as if to try them) the first condition, viz. that of Jupiter's restoring to the birds their ancient power; and if this should be agreed to, he says that he hopes to entertain my lords the ambassadors at dinner. Hercules, pleased with this last compliment, so agreeable to his appetite, comes readily into all he asks; but is severely reproved by Neptune for his gluttony. Pi-

sthetærus argues the point, and shows how much it would be for the mutual interest of both nations; and Neptune is hungry enough to be glad of some reasonable pretence to give the thing up. The Triballian God is asked his opinion for form; he mutters somewhat, which nobody understands, and so it passes for his consent. Here they are going in to dinner, and all is well; when Pisthetærus be-thinks himself of the match with Basilea. This makes Neptune fly out again: he will not hear of it; he will return home instantly; but Hercules cannot think of leaving a good meal so; he is ready to acquiesce in any conditions. His colleague attempts to show him that he is giving up his patrimony for a dinner; and what will become of him after Jupiter's death, if the birds are to have everything during his lifetime. Pisthetærus clearly proves to Hercules that this is a mere imposition; that by the laws of Solon a bastard has no inheritance; that if Jupiter died without legitimate issue, his brothers would succeed to his estate, and that he speaks only out of interest. Now the Triballian God is again to determine the matter; they interpret his jargon as favourable to them; so Neptune is forced to give up the point, and Pisthetærus goes with him and the Barbarian to heaven to fetch his bride, while Hercules stays behind to take care that the roast meat is not spoiled.

1524. ὀρᾶν] Dawes Misc. Crit. p. 326. and Valckenaer on Eurip. Phœn. 726. prefer ὀρᾶς, the reading of the older MSS., which so interposed expresses admiration.

1525. ἐπ' ἀριστέρ' ἀμύχει;]

'Do you wear your clothes upon the left?' (i. e. all awry). A person was said to wear his garment *ἐπ' ἀριστερα*, who put it on inside out, a mark of negligence and slovenliness. Hence, metaphorically, Theognetus in Athen. iii. 23. *ἐπαρίστερ' ἔμαθες, ὦ πόνηρε, γράμματα* | *ἀντέστροφόν σου τὸν βίον τὰ βιβλία*. Artemidor. Onirocr. iii. 24. *ἐπαρίστερα περιβεβλησθαι ἢ ὅπως ποτὲ γελοιῶς καὶ μὴ κοσμίως, πᾶσι πονηρόν* (speaking of a dream). According to Phrynichus, Pollux, and Thom. Mag. the Attics used *σκαίως* instead of *ἐπαρίστερος*.

1526. *μεταβάλλειν ὡς ἐπιδέξια*, 'to shift to the right' (i. e. in its place). In Plato, *ἐπὶ δεξιά* is synonymous with *δεξιῶς*, as he is cited by Athenæus i. p. 21. *ἀναβάλλεσθαι δὲ οὐκ ἐπισταμένον ἐπιδέξια*. See Ducker on Thucyd. p. 20. Valckenaer on Eur. Hippol. 1360. reads *ἐπὶ δεξιά*.

1527. *Α. εἴ τήν φύσιν*] 'You are like *Laespodias*.' He was an Athenian general, who having an unsound leg, used to wear his garment so as to cover it, contrary to the fashion of the Greeks. He is mentioned by Thucydides vi. 105. viii. 86. The Scholiast has preserved a passage in the *Demi* of Eupolis in which he is ridiculed; *ταῖς δὲ τὰ δένδρα Λαισποδίας καὶ Δαμασίας* | *αὐτῶσι ταῖς κνήμαισι ἀκολουθοῦσί μοι*: and applies to him a line from the *Cinesias* of Strattis (so we must read for *Straton*), by which it appears that he was litigious; *ἔχει δὲ καὶ περὶ τὰς κνήμας τίνος αἰτίας*. From the same authority we learn that he was spoken of by the Comic writers Phrynichus in his *Revelers*, and Philyllus (not *Philyrinus* as it is printed) in his *Washerwomen*. Nep-

tune plays upon the name as though made up of *λαίος* 'left,' and *πούς*.

1528. *ποῖ προβιβᾶς ἡμᾶς ποτε*] 'To what in the world will you reduce us?' A reflection which easily applied itself to the Athenian constitution, in which there was as strange an amalgamation of members in office, as there was in the Barbaric commissioner being united in embassy with Neptune and Hercules. The reader of Thucydides must have had frequent opportunity of remarking how greatly shackled an able general often was in his operations by the interference of another vested with equal power but possessed of no talent. Compare *Acharn.* 618. where democracy is again personified. *προβιβᾶς*, the future contract, used by the Attics. *Mœris*, p. 124.

1529. Elmsley on *Acharn.* 108. reads *εἰ τουτονὶ κεχειροτονήκας*.

1530. The poet makes the Barbarian God speak at one time in broken Greek, at another in some barbarous language of his own. He should here have said *ἔχ' ἀτρέμας*.

1531. *ἑώρακα*. Dawes *Mis. Crit.* p. 202. reads *ῶρακα*: others think the first two syllables in *ἑώρακα* coalesce. Barnes on Eur. *Or.* 596. In the former line *πολύ* belongs to *βαρβαρώτατον*.

1533. *ἐμοῦ* sc. *λέγοντος*.

1535. *περὶ διαλλαγῶν* (without the article) 'de pace ineundā,' a form of words illustrated by Porson *Add. ad Hecub.* p. 102. ed. Lips.

1536. *διπλασίως μᾶλλον*] 'doubly more.' Schæfer on Dion. Hal. *de Comp. Verb.* §. 33., rightly conjectured *μοι δοκῶ*, instead of *δοκεῖ*,

it being more Attic. See v. 671. Plut. 1186.

1537. *τυρόκνηστί τις δότω*] 'some one give me the cheese-rasper.' Understand *μοι* after *δότω*, as v. 1508. Pisthetærus says this within to his servants.

1540. *ἐπικνῶ τὸ σίλφιον*] 'scrape the spice over.' Gl. *σύντριβε, ἐπιβαλλε*.

1542. Thucyd. i. 28. *ἐπανεστήσαν τῷ δήμῳ*.

1544. *ὦ χᾶϊρ' Ἡράκλεις*. This form of expression, and the collocation of the words is illustrated by Porson on Eur. Or. 470.

1545. Brunck, on the authority of three MSS., gives this speech to the servant who brings the oil-flask; the next to Pisthetærus; and that which follows to Hercules. By so doing I doubt he has proved that too many cooks may spoil a broiling as well as a broth. The passage seems to be more humorous as it is commonly understood. Pisthetærus, quite unconcerned about the treaty, goes on with his cooking: Hercules cannot refrain from putting in a word upon that subject, and Neptune, more mindful of his errand, promises plenty of water and halcyon days, if matters shall be accommodated.

1548. *ὀρνίθεια* (sc. *κρέα*) *λιπάρα*, 'well basted.' See Elmsley on Acharn. 93.

1551. *τέλμυτα*, properly 'marshes,' here 'cisterns for rain-water.' For *άλκυον*. *ἡμ*. see Albert on Hesych. on these words.

1552. *ἄγεσθαι*] 'to lead,' applied to feasts, 'to celebrate.'

1556. *ἀλλὰ νῦν*] 'now at last;' i. e. even now, since not before. *ἔστι δ' οὐδέ ποτ', οἶμαι, μέγα καὶ*

νεανικὸν φρόνημα λαβεῖν μικρὰ καὶ φαῦλα πρῶτοντας.—*ἐὰν οὖν ἀλλὰ νῦν γ' ἔτι ἀπαλλάγαντες τούτων τῶν ἐθῶν* &c. Demosth. Olym. iii. Elmsley on Acharn. 127. and Eur. Med. 882. 3. prefers τὸ δίκαιον to τὸ δίκαιον.

1557. *ποιεῖσθαι* is the middle voice, implying 'to make a treaty for yourselves.' See Kuster on the mid. verb, ch. i.

1560. *ἐπὶ τοῖσδε*] 'upon these conditions.' Eurip. Phœn. 1244.

1561. The voraciousness of Hercules was proverbial, and for that reason he was often brought on the stage, as he is here, to raise a laugh. (See Brunck's note on Vesp. 60.) Pisthetærus, taking advantage of this part of his character, makes the ludicrous offer of giving the ambassadors a dinner, provided they come into his terms. Hercules no sooner hears of a dinner, than he forgets his father's interest, and closes with the proposals in this line.

Vincit amor patinæ, cœnæque immensa cupido;

Atqui vultus erat multa et præclara minantis.

— *ἀπόχρη' ἔξαρκεῖ*. Hesych.

1563. Valckenaer on Theocr. Adon. 90. p. 384. reads from the Leyden MS. *ἀποστερεῖν*.

1567. *ὑμᾶς ἐπιγορκῶσιν*] 'swear falsely by you.'

1569. *ὁμνῆ*. Porson (on Eur. Med. 744.) remarks that the Tragic writers never, the Comic very seldom, use this form of verbs in *-νω* instead of *-νμι*, and quotes this passage. The accusative properly follows verbs of swearing. See examples in Matthiæ.

1571. *θενών*] 'by striking it.' See Acharn. 92.

1572. Bentley, Porson and Elmsley (in Quart. Rev. XIV. p. 449.), read *ταυταγι*.

1577. *διασופίζεσθαι*, 'to use sophistry.' *ἐνχεσθαι ἱερεῖον*, 'to vow a victim,' as in Plato, Phæd. 1.

1578. *μενετοί* 'able to wait.'

— *ἀποδιδῶ μισητίαν* 'and should not offer it up, out of his insatiable lust.' This is Bentley's reading. Brunck approves it, but explains *μισητίαν*, the common reading, by *διά*, referring to his note on Plut. 989.

1579. *ἀναπράττειν*, 'to exact.'

1581. *κάθηται λούμενος* 'or sit in a bath.' *λούμενος*, middle participle, 'washing himself.'

1583. *προβάτοιιν δυοῖν τιμήν* 'the value of two sheep,' i. e. clothes or money equal to the value of two sheep. See Monk on Eurip. Hippol. 618.

1586. *ὁ Τριβ. οἶμ. δοκ. σοι;* 'Triballus, do you think we ought to go to the devil?' The nominative for the vocative, as Plut. 1099. *ὁ Καρίων*. (Brunck's note.) This is said, *παρ' ὑπονοίαν*, for *δοκεῖ σοι συνθέσθαι*; Probably the Athenians, a people of so great national pride, were much given to ridicule and insult foreigners. The Scholiast thinks it probable that this speech ought to be given to Neptune.

1588. Dawes (Mis. Crit. p. 303.) reads *εἶροι*, quoting Lysist. 167. Eur. Hippol. 507. Elect. 77.

1595. *μάγειρε*] A similar passage occurs in the Acharn. 1043.

1599. *οὐκ οἶσθ' ἐξαπατῶμενος πάλαι;* 'Don't you perceive that you were gulled but now?' This construction is imitated by Virgil—*"Sensit medios delapsus in hostes."*

1603. *χρήματα*, 'all kinds of wealth and power.' He beautifully hints that all power, even that of Athens itself, belongs to Heaven.

1606. *διαβάλλεσθαι*, often used for *ἐξαπατᾶν*, generally in the active voice, as Thesmoph. 1214. Archipus; *τὸν γὰρ γέροντα διαβαλοῦμαι τήμερον*; and so Alcæus. Homer uses another compound of *βάλλειν* in an adverb meaning 'deceitfully'; *παραβλήδην ἀγορεύων*.

1607. *ἀκαρῇ* 'the least part.' Pierson on Mær. p. 43, sq. See Vesp. 541. Plut. 244.

1608. *νόθος εἰ κού γνήσιος* 'you a bastard and not legitimate.' A pleonastic expression similar to *ἐκὼν οὐκ ἄκων*, illustrated by Barnes on Eur. Or. 611. "In some places the bastards of private persons inherited the estates of their fathers, having no lawful children or relations, as appears from an Athenian law cited by Demosthenes (Orat. in Macartat.); but where there were relations, bastards had no share, as is plain from a dialogue between Pisthetærus and Hercules, in Aristophanes, where Hercules, having been persuaded by Neptune that he was heir-apparent to Jupiter, is undeceived by Pisthetærus, who tells him, that being illegitimate, he had no right of inheritance; and to confirm what he says, repeats Solon's law concerning the affair. Where, though Pisthetærus tells Hercules the law would not permit him to have *νοθεῖα χρήματα*, yet that must be interpreted of an equal portion of the inheritance, which he would not have whilst his father had relations, who were heirs by law; for even bastards were allowed some share in their fathers' estate. The Athenian lawgiver allowed them 500 drach-

mæ, or five Attic pounds, which were termed νοθεῖα, 'a bastard's portion.' This was afterwards raised to 1000 drachmæ, or ten Attic pounds." Potter, Ant. iv. ch. 15.

1615. ἐπαίρει σε] 'incites you to reject offers of peace.'

1616. ἀνθέξεται σου] 'will claim in opposition to you.' σου depends on ἀντί in ἀνθέξεται, for the signification of which verb see Hesych. on ἀνθέξεται and ἀντέχεται.

1617. The nominative is elegantly joined to an infinitive; as πείσω εἶναι δεσπότης, 'I will show that I am master.' ἔλεγον, πρὸς τὸ φαίνεσθαι ἀγαθοί, 'they spoke, that they might seem good.'

1618. ἐρῶ δὲ δὴ] 'but now I will tell you.' Eurip. Phœn. 726. 1283.

1619. ἀγχιστεῖα, 'the right of lawful succession,' according to Ammonius on ἀγχιστεῖς, Valck. See Pœtilus de Legg. Att. p. 139. Isæus (de Philoct. Hæred.) and Demosthenes (c. Macart.) quote this law. Sophocles uses this word in the neuter plural: ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω | γένους κατ' ἀγχιστεῖα τῶν ὀλωλῶτων. Antig. 180.

1620. οἱ ἐγγυτάτω τοῦ γένους, 'the next of kin,' which Diodorus Siculus (xii. 18.) renders by οἱ ἄγχιστα γένους.

1624. εἰσῆγαγ' ἐς τοὺς φράτορας:] 'Has he enrolled you among the tribesmen?' All fathers were obliged to enroll their sons in the register of their particular φρατρία, termed κοινὸν γραμματεῖον: at which time they made oath that every son so registered was either born to them in lawful matrimony, or lawfully adopted. (Isæus de Apollodori Hæred.) This ceremony

was performed on the 3rd of Apaturia, hence called κουρεῶτις: upon which see Meursius Gr. Fer. in Ἀπατούρια.

1626. αἰκίαν βλέπων] 'looking blows.' It is similar to the Aristophanic πύρριχην βλέπειν, νάπυ βλ., ὑπότριμμα βλ.

1628. The proverb ὀρνίθων γάλα has occurred before. It is alluded to in Vesp. 508. 731. Synesius Ep. iv. βούλουτο μὲν ἂν καὶ τὸ ὀρνίθων γάλα παρασχεῖν παρέχουσι δ' οὖν ὅσα αὐτοῖς ἀήρ τε φέρει καὶ γῆ.

1629. καὶ πάλαι] 'even before this.'

1632. ἐν τῷ Τριβαλλῷ] 'depends on Triballus.' See Valck. on Eurip. Phœn. 1256. Disputes between plenipotentiaries were determined by the majority.

1633. Barbarously for καλὰν κόραν καὶ μεγάλην βασιλείαν. A semibarbarian is introduced in Acharn. 104. and Thesmoph. 1030. 1116. 1133. 1207.

1636. εἰ μὴ βαδίζειν] Brunck edited εἰ μὴ τιτυβίζοι, 'unless he twitters.' Hesych. τιτυβίζει ὡς χελιδὼν φωνεῖ. The Greeks used to call the language of foreigners, 'the twittering of swallows' (Æschyl. Agam. 1059.), as before observed. This seems the most natural interpretation. But this reading is destitute of MS. authority. The Ravenna MS. has βαδίζοι γ', i. e. 'unless he would walk like the swallows,' referring, says Dindorf, to a peculiar mode of walking among the swallows; but we may take βαδίζειν as dependent on λέγει, 'unless he tells us to walk like swallows.'

1637. χελιδόσιν] By the figure synecdoche, by which the species

is put for the genus, swallows are here used for any birds: as in Athenæus xiii. p. 562. *τίς ἦν ὁ γράψας πρῶτος ἀνθρώπων ἄρα | ἡ κηροπλαστήσας ἔρωθ' ὑπόπτερον; | ὡς οὐδὲν ἥδει πλὴν χελιδόνας γράφειν.*

1643. *κατεκόπησαν οὐτοί*] 'These birds here have been cut off à propos for the marriage.' The birds that had been put to death for rising against the new state.

1644. *βούλεσθε ἐγὼ τέως ὀπτῶ;*] 'Do you wish me in the mean time to cook these meats?'

1646. See Brunck on Nub. 1198.

1647. *εὖ διετέθην*] 'I should have been well disposed.' Said ironically. *διατεθῆναι* with an adverb is equivalent to *διακεῖσθαι*.

1648. *χλανίδα*] None were admitted to a marriage-entertainment who had not bathed and changed their clothes. Homer, Od. Z. 27. Ψ. 131.

1649. A continuation of the last Chorus. The fourth wonder which the birds relate that they had witnessed in their flights were the Rhetoricians who spoke for hire. They were seen at Phanæ, a real name of a promontory in the island of Chios, (Virgil, Georg. ii. 98. 'Rex ipse Phanæus.' Livy, 36. 43,) but here used to denote that these men were employed in 'accusing' and informing at the courts of judicature, from the word *φαίνειν*. Near this place are supposed to run the waters of the Clepsydra; by which is meant that they spoke by the hour-glass, a machine made by the Greeks with water, as ours with sand; and of which a description may be seen in Potter's Gr. Ant. i. ch. 21.

1651. *ἐγγλωττογάστωρ*, 'a ventrilinguist.' An allusion, as the Scholiast says, to the word *χειρογάστωρ*, i.e. 'opifex manuarius,' one who got his living by manual labour.

1652. The sycophants are made to get by their tongues what a brave soldier is said to acquire by his arms in a scolion of Hybrias preserved by Athenæus, xi. p. 693. *ἐστί μοι πλοῦτος μέγας δόρυ καὶ ξίφος | καὶ τὸ καλὸν λαισῆιον, πρόβλημα χρωτός. | τούτῳ γὰρ ἀρῶ, τούτῳ θερίζω, τούτῳ πατέω | τὸν ἀδὺν ἀπ' ἀμπέλων οἶνον.*

1654. *σुकάζουσι*] There is a play upon this word, in allusion to the Sycophants, who derived their name from giving information against such persons as exported figs from Attica. See Pareus's Lexicon Plautinum on *Sycophanta*.

1655. *βάρβαροι*] The ventrilinguists are not to be confounded with the ventriloquists, such as the diviner Eurycles, spoken of by our poet in Vesp. 1019; and from whom Rabelais has formed the word Eurycliens, liv. 4. ch. 8.

1656. We have Gorgias, the well-known rhetorician and sophist, and Philippus, together again in Vesp. 421. There is a Philippus, a buffoon, introduced in the Symposium of Xenophon. I know not whether he can be the same man.

1657. *ἀπό*] i. e. 'from these men is derived the custom,' &c. Wiland is of opinion that Aristophanes intimates by this that the Sycophants ought to be punished by loss of their tongues. 'Ἀπὸ κῆς depends on πανταχοῦ.

1660. *ἡ γλῶττα χωρὶς τέμνεται*] Pax 1061. It was the custom to cut out the tongues of victims and

offer them to Mercury. Homer, Od. iii. 332.

ACT V. SCENE LAST.

A messenger returns with the news of the approach of Pisthetærus and his bride; and accordingly they appear in the air in a splendid machine, he with Jove's thunderbolt in his hand, and by his side Basilea magnificently adorned. The birds break out into loud songs of exultation, and conclude the drama with their hymeneal.

1661. ἀγαθὰ πρᾶττοντες μείζω λόγῳ] 'fortunate beyond expression.' See Markland on Eurip. Suppl. 844. and Valckenaer on Hippol. 1216. A parody of the diction of Pindar and the Tragedians.

1663. δόμοι, 'a royal palace,' usual in the Tragedians. See Eurip. Or. 1358. and Valckenaer's note on Phœn. 1733.

1665. χρυσαυγὴς δόμος, 'a palace glittering with gold,' i. e. in the heavens or city of Nephelococcygia. This dative depends on προσέρχεται, and ἰδεῖν must be joined with οἶος, 'such to look as...' See Plato, Phæd. §. 76. Matthiæ G. G. §. 534. Horace, Od. 4. 2. "Niveus videri."

1668. There is great beauty in the expression οὐ φαρὸν λέγειν, 'not to be expressed;' in which the infinitive λέγειν, after the example of the Epic and Tragic writers, (Orph. Arg. 926. οὐ φαρὸν εἰπεῖν) is redundant. See Porson's Adversaria, p. 153.

1669. βέλος] Thunderbolts are frequently called 'Jove's weapons,' and wings are attributed to them on account of their swiftness. Orph. Hym. 18.

1670. ὀσμὴ δ' ἀνωνόμαστος] 'unutterable odour.' Bentley unhesitatingly alters ὀσμὴ, the reading of Suidas, into πομπή. But he forgot Æschylus, Prom. Vinc. 115. ὁδὸν προσέπτα μ' ἀφεγγής.

— βάθος κύκλου] 'the depth of heaven.' βάθος for ὕψος, as Virgil, "cælumque profundum," i. e. 'altum.' Aristophanes seems clearly to parody some contemporary writer in this passage, as in many others, where he exposes to ridicule the grandiloquence of the Tragedians.

1672. διαψαίρουσι] 'shave through.' The use of this word is similar to that of ψαίρω in Æschyl. Prom. V. 402. λευρόν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς | τετρασκελὲς οἰωνός: from which Milton has taken his "...shaves with level wing the deep," Parad. Lost, ii. 604. And to Virgil's "...radit iter liquidum." According to Zonarius, ψαίρειν is a nautical term equivalent to πνεῖν.

— πλεκτάνην] 'a wreathed curl.' τὴν εἰλησιν, Schol. Homer, Il. A. 317. κνίσση δ' οὐρανὸν ἤλθεν ἐλισσομένη περὶ καπνόν. The metaphor is similar to πλόκαμοι καπνοῦ, βόστρυχος πυρός, and others. Perhaps this is a parody on the πλεκτάνην χειμάρροον, quoted from some Tragic writer by Longinus, §. 3, and blamed by that critic for fustian.

1675. A parody on Eurip. Troad. 308. and Cyclops 202.

1678. φεῦ τῆς ὥρας] 'Oh for beauty's prime!' See Plato, Phæd. p. 131. ed. Bekker.

1682. ὑμεναῖος]

Nuptialia concinens

Voce carmina tremulâ.

Catullus, Carm. lxi. 12.

1686. ἡλιβάτων, derived from ἀλιτεῖν and βαίνειν ἐν οἷς ἐστὶν ἀλιτεῖν βαίνοντα.

1688. ξυνεκρίμisan ἄρχοντα ἡλιβάτων, θρόνων "Ἡρα, 'caused the lord of the thrones on high to mount the same bed as Juno.' ... τῷδε συγκοιμωμένην... ἥτις ξυνεὔδει τῷ παλαμναίῳ. Soph. Elec. 276. and 584. Dawes prefers τοῖφδ' ὑμεναίῳ without ἐν.

1691. ἀμφιθαλής] Dindorf remarks upon this word, "Ubi de hominibus dicitur, indicat eos, qui utroque parente florent; de diis, omni ex parte florentes, *almos*, significat."

1692. ἡνίας] See Potter, Ant. ii. 281.

1694. πάροχος γάμων] 'bridesman at the marriage.' So called παρὰ τὸ παροχεῖσθαι τοῖς νυμφίοις ἐπ' ὀχήματος γὰρ τὰς νύμφας ἄγουσιν.

1696. ὑμέναιος sometimes means 'a bridal song,' sometimes 'the deity presiding over marriage.' See Toup Em. in Suid. ii. p. 292. Spanheim on Callim. Del. 296.

1698. ἄγαμαι δὲ λόγων] 'and I approve your words.' Pisthetærus,

carried in a chariot with Basilea, exhorts the Chorus to hymn the praises of Jupiter, that the audience may not be offended at his aspersions upon that deity's character. This is Wiland's remark.

1699. χθονίας κλήσατε βροντάς] 'celebrate the earthly thunders.' χθόνιος is explained in many ways: 'terrible,' because the earth was supposed to be the offspring of all terror; 'moving the earth;' 'heard as far as the earth.' The second seems the most probable from the words αἷς ὅδε νῦν χθόνα σείει in v. 1705.

1703. See Monk on Eurip. Hippol. 1196.

1704. —
You sulphurous and thought-executing fires,
Vaunt couriers to oak-cleaving thunderbolts,
Singe my white head.

Shakspeare, Lear, act 3.

1709. ἔπεσθε must be joined with ἐπὶ πέδον Διός.

1718. A parody on two verses of Archilochus, quoted by the Scholiast. ὦ Καλλίνυκε, χαῖρ' ἄναξ Ἡράκλεες, | αὐτός τε κ' Ἰόλαος, αἰχμητὰ δύω. See Gaisford's *Poetæ Min. Græci*, vol. i. p. 313.

THE END.

ERRATA.

p. 12. *between v. 252 and 253 insert*

ΕΠΟΨ. ΕΥΕΛΠΙΔΗΣ. ΠΕΙΣΘΕΤΑΙΡΟΣ. ΧΟΡΟΣ.

p. 21. *for ΚΗΡΥΞ read ΚΗΡΥΞ.*

